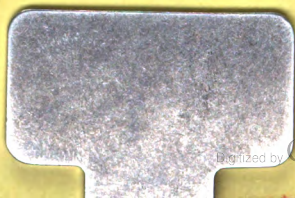




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INITIA GRAECA.—Part II.

A

FIRST GREEK READING BOOK.

CONTAINING

SHORT TALES,		FABLES,
ANECDOTES,		MYTHOLOGY,

AND

GRECIAN HISTORY;

WITH A SHORT INTRODUCTION TO GRECIAN ANTIQUITIES;

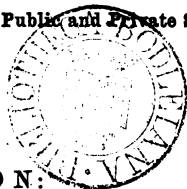
CHRONOLOGICAL AND OTHER TALES;

AND A LEXICON.

By WILLIAM SMITH, LL.D.,

CLASSICAL EXAMINER IN THE UNIVERSITY OF LONDON.

For the Use of the Lower Forms in Public and Private Schools.



L O N D O N :

JOHN MURRAY, ALBEMARLE STREET.

1868.

Uniform with the Present work

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comprehending Grammar, Delectus, and Exercise-Book, with
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PROSE COMPOSITION:** containing a systematic course of Exercises
on the Syntax, with the principal rules of Syntax, and an Eng-
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PREFACE.

This Reading Book is intended to be used with the First Part of the *Initia Graeca*. Its use should begin as soon as the learner has acquired a fair knowledge of the Regular Verbs.

The first requisite having been secured, that of fixing the ordinary forms of Nouns and Verbs securely in the learner's memory, he cannot be too soon introduced to passages written by the Greek authors themselves, and containing a complete sense. His mind must be interested in the subject matter, while he learns the meaning of the forms already committed to memory by seeing them in their proper connections. No learner, of the youngest age at which Greek is usually begun, can be insensible to the new power he begins to gain by reading the elements which lie at the basis of all polite learning in the words of those writers who have given the pattern of all literature.

The reasons (already stated in the Preface to Part II. of the *Principia Latina*) for using Extracts at this stage, rather than any complete work, are still more cogent in reference to Greek. It is in this language that we have Moral Fables

and Mythological Stories, Anecdotes of great men and accounts of the chief events of history, which form the staple of daily allusions and the ground-work of much even of our elementary English reading. Surely it will be far more interesting, as it is certainly more necessary, for the beginner to read these rather than the number of stages made each day by an expedition, on which he is started without any knowledge of its relation either to Greek or Persian history. In plain truth Cyrus is on a par with 'Balbus' in the schoolboy's mind.

The following selection has been made from the most valuable parts of two works commonly used for the same purpose in Germany, — the well known Greek Reader of Jacobs, and the more recent 'Griechisches Lesebuch' of A. F. Gottschick. It ranges from the most elementary short sentences to some of the most famous passages of the Greek prose writers.

The Vocabulary, upon which great pains have been bestowed, has been so drawn up as to dispense with the necessity of Notes, which learners seldom look at. But in order to enable them to understand the allusions they meet with in the text, and prepare them for the study of the Greek writers, a short account has been given of the political and military Antiquities of the principal Grecian states.

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GREEK CALENDAR 138**LEXICON 139****ERRATUM.**

Page 3, line 13: for *μεριδίου* read *μορίου*.

A GREEK READING-BOOK.

I. Pure Verbs.

1. Short Anecdotes and Tales.

1. Ξέρξης, οὐπω βασιλεύσας τῶν Περσῶν, Ἀριμένην τὸν ἀδελφὸν χρήμασιν ἐθεράπευσεν· ὅτε δὲ βασιλεὺς ἀνηγόρευτο, πάντων παρ' αὐτῷ πρῶτος ἦν. —

2. Πόλυς, ὁ Θερραίων βασιλεὺς, ἐν τῷ Τρωϊκῷ πολέμῳ πρεσβευσαμένων πρὸς αὐτὸν ἅμα τῶν Τρώων καὶ τῶν Ἀχαιῶν, ἐκέλευσε τὸν Ἀλέξανδρον τὴν τῆς Ἑλένης καταγωγὴν μὴ κωλύσαι, δύο δὲ καλὰς Θερήσας ἀντὶ μιᾶς Ἑλένης νυμφεύεσθαι. — 3. Γέλων ὁ τύραννος, ὅτε Καρχηδονίους πρὸς Ἱμέραν μάχῃ κατεπάλαψε, ταῖς τῆς εἰρήνης ὁμολογίαις ἐκέλευσεν, ὅτι καὶ τὰ τέκνα παύσονται τῷ Κρόνῳ καταθύοντες. — 4. Ἀγαθοκλῆς υἱὸς μὲν ἦν ἀνδρὸς κεραμεύοντος· ἀνδρεῖα δὲ καὶ φρονήματι κύριος Σικελίας καὶ βασιλεὺς ἀνηγορεύθη. Παρὰ δὲ τὰ δεῖπνα τοῖς νέοις ἐπεδείκνυε κεράμεια ποτήρια καὶ ἐμνημόνυνεν αὐτὸς τὴν προτέραν διατριβήν.

2. The false Smerdis.

Μετὰ Καμβύσου θάνατον Μάγος τις, ὄνομα Σπενδαδάτης, ἐβασίλευεν ἀντὶ Σμέρδιος τοῦ Κύρου, ἔν,

Καμβύσου ἀδελφοῦ κελεύσαντος, Περξάσπης, Πέρσης ἀνὴρ εὐγενής, κρύφα ἐπεφρονέυκει. Μετὰ δ' ἐνίους μῆνας κατάδηλος ἦν τῷδε τῷ τρόπῳ· Ὅτάνης ἦν, Φαρνάσπου παῖς, ἀρετῇ καὶ χρήμασιν ὁμοῖος τῷ πρώτῳ Περσῶν. Οὗτος ὁ Ὅτάνης πρῶτος ὑπώπτευσεν τὸν Μάγον, ὥς οὐκ εἶη ὁ Κύρου Σμέρδης, ἀλλ' ὅσπερ ἦν. Ἦν δὲ αὐτοῦ θυγάτηρ ἐν ταῖς τοῦ βασιλεύοντος γυναιξί· ταύτην οὖν ἐκέλευσεν Ὅτάνης μηνύειν αὐτῷ, εἰ τῷ βασιλεύοντι ὥτα εἶη· ὁ γὰρ Μάγος τὰ ὥτα ὑπὸ τοῦ Καμβύσου κεκολουμένος (κεκολουσμένος) αὐτῷ φανερός ἦν. Ἐπεὶ οὖν θυγάτηρ αὐτῷ τοῦτο ἐμήνυσεν, σὺν ἄλλοις τισὶ Πέρσαις γνωρίμοις ἐβουλεύσατο, πῶς ἐπιβουλεύσοιεν τῷ Μάγῳ. Βουλευσάμενοι δὲ εἰς τὰ βασίλεια ἐπορεύθησαν καὶ τὸν Μάγον ἐφόνευσαν. Περὶ δὲ τῆς βασιλείας ἐμαντεύσαντο τὸν ἥλιον, ὃν μάλιστα ἐθεράπευνον οἱ Πέρσαι· τούτου δὲ μηνίσαντος Δαρεῖος ὁ Ὑστάσπου ἐβασίλευσε τῶν Περσῶν.

3. The power of the god Apollo.

Ὁ μὲν δράκων, ὁ τοῦ τῆς Γῆς ἐν Δελφοῖς μαντείου φύλαξ, ἐφρονεύθη ὑπ' Ἀπόλλωνος· ὁ δὲ μετὰ ταῦτα τοῦ μαντείου ἐβασίλευσε· μεγάλη δ' ἦν ἡ παλαιὰ δόξα τῆς ἐκεῖ θεϊότητος, οἱ δ' Ἕλληνες μαντευσόμενοι εἰς τὸ ἱερὸν ἐπορεύοντο. Πολλῶν δ' ὄντων ἐκεῖ χρημάτων, τὸ ἱερὸν πολλάκις ὑπ' ἀνθρώπων κακῶν ἐπεβουλεύετο. — Οἶον ὁ παῖς Κριοῦ, δυναστεύοντος περὶ Εὐβοίαν, ὑβριστῆς ὢν, ἐπεστράτευσεν εἰς Δελφοὺς καὶ ἐσύλευσε τό τε ἱερὸν καὶ οἶκους ἀνδρῶν εὐδαιμόνων. Ὡς δὲ ἐπεστράτευσεν καὶ δεύτερον, ἐνταῦθα οἱ Δελφοὶ τὸν Ἀπόλλωνα ἰκέτευσαν, ἀποκρούειν τὸν ὑβριστήν. Ἡ δὲ Πυθία ἐβούλευσεν αὐτοῖς, τῇ τοῦ θεοῦ ἐξουσίᾳ πιστεῦσαι· τὸν γὰρ θεὸν τὸν

ἐχθρόν καὶ ὑβριστὴν κατατοξεύσειν ἰῶ δεινῷ. Καὶ οὕτως ὁ θεὸς τό τε ἱερὸν καὶ τὸ πόλισμα ἀπελύσατο τῆς τοῦ ἀνθρώπου ὑβρεως.

4. Comparison of Alexander the Great with other rulers.

Μεγάλην ἐξουσίαν καλῶς πολιτεύειν, ἀνδρός ἐστι κεκτημένου ἀρετὴν καὶ φρένας καὶ φρόνημα, ὧν Ἀλέξανδρος ἐκυρίευσεν. Πολλοὶ μὲν αὐτοῦ τὴν μέθην καὶ οἰνωσιν μνημονεύουσιν, ἀλλ' ἐκεῖνος ἦν μέγας, ἐν τοῖς πράγμασι νηφάλιος καὶ σώφρων καὶ οὐ βακχευθεὶς ὑπ' ἐξουσίας, ἧς μικρὸν ἀπογευσάμενοι ἕτεροι ἑαυτῶν οὐ δεδυναστεύκασιν. Οἷον Κλεῖτος τις ἐν Ἀμοργῷ πλοῖά τινα Ἑλληνικὰ καταδύσας Ποσειδῶν ἀνηγορεύθη καὶ τρίαιναν ἔσεισεν. Δημήτριος δέ, μεριδίου τινὸς μικροῦ τῆς τοῦ Ἀλεξάνδρου ἀρχῆς βασιλεύων, ἐπήκουσε Καταιβάτης ἀναγορεύεσθαι· οὐδὲ πρεσβεῖαι πρὸς αὐτόν, ἀλλὰ θεωροὶ ἐπορεύοντο, καὶ τὰ ἀποφθέγματα χρησιμοὶ προσηγορεύοντο. Κλέαρχος δέ, Ἡρακλείας τυραννεύσας, τῶν υἱῶν ἓνα Κεραννὸν προσηγόρευσεν. Διονύσιος δέ, ὃς τῶν μὲν πολιτῶν μυρίους ἐφόνευσεν, τῷ δὲ ἀδελφῷ ἐπεβουλεύκει καὶ τὴν μητέρα, γραῦν οὔσαν, τοῦ βίου ἐπεπαύκει, τῶν θυγατέρων τὴν μὲν Ἀρέτην, τὴν δὲ Σωφροσύνην, τὴν δὲ Δικαιοσύνην ἀνηγόρευσεν. Οἱ δὲ Εὐεργέτας, οἱ δὲ Καλλινίκους, οἱ δὲ Σωτῆρας, οἱ δὲ Μεγάλους ἀνηγόρευσαν ἑαυτούς. Καὶ τίνα κακὰ μνημονεύεται τούτων τῶν ἀνδρῶν. — Ἀλέξανδρος δ' ἦν ἐγκρατὴς καὶ σώφρων· ἥσθιε δῖς, τὸ μὲν πρῶτον, ὅτε ὁ ἥλιος ἀναδεδύκοι, ἔπειτα δὲ πρὸς ἑσπέραν, ἔπινεν δὲ θύσας τοῖς θεοῖς, καὶ ἐπαιδεύετο τοξεύειν καὶ ἐμβατεύειν τοῦ ἄρματος. Καὶ ῥίστευσεν τῶν μὲν Περσίδων τοσοῦτον σωφροσύνη, ὅσον ἀνδρεία τῶν Περσῶν. — Καὶ τὰ τοῦ

Δαρείου τέκνα καὶ τὴν βασιλείαν θεραπεύεσθαι καλῶς ἐκέλευσε καὶ τῷ θανάτῳ αὐτῆς συμπαθῶς ἐπεδάκρυσεν. Τοὺς δὲ τὸν Δαρεῖον δεσμεύσαντας καὶ φονεύσαντας ἀνεμάστευσεν, ὅτι τάχιστα πορευόμενος σὺν τῷ ἵππικῳ ἄγρενθέντας δὲ φονεύεσθαι ἐκέλευσε καὶ τὸν τοῦ Δαρείου νεκρὸν θεραπεύεσθαι βασιλικῶς. Ταῦτά ἐστι τῆς ἀρετῆς.

II. Verbs of which the Stems end in Mutes.

1. Short Anecdotes and Tales.

1. Κῦρος ὁ πρεσβύτερος ἔλεγεν, ἑτέροις ἀναγκάζεσθαι τὰγαθὰ πορίζειν τοὺς αὐτοῖς μὴ θέλοντας· ἄρχειν δὲ μηδενὶ προσήκειν, ὃς οὐ κρείττων ἐστὶ τῶν ἀρχομένων. — 2. Δαρεῖος ὁ Ξέρξου πατὴρ ἑαυτὸν ἐγκωμιάζων ἔλεγεν, ἐν ταῖς μάχαις καὶ παρὰ τὰ δεινὰ γίγνεσθαι φρονιμώτερος. Τοὺς δὲ φόρους τοῖς ὑπηκόοις τάσας, μετεπέμψατο τοὺς πρώτους τῶν ἐπαρχῶν καὶ περὶ τῶν φόρων ἠρώτησε, μὴ βαρεῖς εἰσι· φασκόντων δὲ μετρίως ἔχειν, ἐκέλευσεν ἐπιτάξαι τοὺς ἡμίσεις ἑκαστον. — 3. Ἀλέξανδρος ἔτι παῖς ὢν, πολλὰ τοῦ Φιλίππου καταπράξαντος, οὐκ ἔχαιρεν, ἀλλὰ πρὸς τοὺς συντρεφομένους ἔλεγε παῖδας, Ἐμοὶ δὲ ὁ πατὴρ οὐδὲν ἀπολείψει. Τῶν δὲ παιδῶν λεγόντων ὅτι, Σοὶ ταῦτα διαπέπρακται, ἔλεξεν, ὅτι τί δὲ ὄφελος, εἰ ἔχω μὲν πολλὰ, πράξω δὲ μηδέν; — 4. Ἰσικράτης ὁ Ἀθηναῖος, υἱὸς εἶναι σκυτοτόμου νομιζόμενος, πρὸς Ἀρμόδιον, τὸν τοῦ παλαιοῦ Ἀρμοδίου ἀπόγονον, δυσγένειαν αὐτῷ ὀνειδίσαντα, ἔλεξε, Τὸ μὲν ἐμὸν ἀπ' ἐμοῦ γένος ἄρχε-

ται, τὸ δὲ σὸν ἐν σοὶ παύεται. — 5. Ὅργιζομένων τοῖς Βυζαντίοις τῶν Ἀθηναίων, ὅτι οὐκ ἐδέξαντο τῇ πόλει Χάρητα πεμφθέντα μετὰ δυνάμειος βοηθὸν αὐτοῖς πρὸς Φίλιππον, ἐκέλευσεν ὁ Φωκίων μὴ ὀργίζεσθαι τοῖς ξυμμάχοις στρατηγὸν ἄπιστον ὄντα οὐ δεξαμένοις, ἀλλὰ τῷ στρατηγῷ οὐ πιστενομένῳ. Διὸ οἱ Ἀθηναῖοι αὐτὸν ἀποδείξαντες στρατηγὸν ἔπεμψαν ὡς Βυζάντιον· τῶν δὲ Βυζαντίων δεξαμένων, ὁ Φωκίων ἠνάγκασε τὸν Φίλιππον ἄπρακτον ὑποστρέφαι. — 6. Μενεκράτους τοῦ ἱατροῦ, Διὸς προσαγορευομένου, γράψαντος ἐπιστολὴν πρὸς Ἀγησίλαον, Μενεκράτης Ζεὺς βασιλεῖ Ἀγησιλάῳ χαίρειν, ἀντέγραψε, Βασιλεὺς Ἀγησίλαος Μενεκράτει ὑγιαίνειν. — 7. Ἀθηναίου τινὸς πρὸς Ἀνταλκίδαν λέξαντος, Ἀλλὰ μὴν ἡμεῖς ἀπὸ τοῦ Κηφισσοῦ πολλάκις ὑμᾶς ἐδιώξαμεν, ἐκεῖνος ἔλεξεν, ὅτι Ἡμεῖς οὐδέποτε ὑμᾶς ἀπὸ τοῦ Εὐρώτα. — 8. Σοφιστοῦ δὲ μέλλοντος ἀναγινώσκειν ἐγκώμιον Ἡρακλέους, ἔλεξε, Τίς γὰρ αὐτὸν ψέγει; — 9. Ἀγησίλαος μεταπεμφθεὶς ὑπὸ τῶν ἐφόρων ἐπορεύθη διὰ τῆς Θράκης εἰς Μακεδονίαν, καὶ πέμψας πρὸς τὸν τῶν Μακεδόνων βασιλέα ἐπυνθάνετο, πότερον ὡς φίλιαν ἢ ὡς πολεμίαν διαπορεύηται τὴν χώραν. Φάσκοντος δ' ἐλείνου βουλεύεσθαι, ὁ Ἀγησίλαος ἔλεξε, Βουλευέσθω τοίνυν, ἡμεῖς δὲ πορευσόμεθα. Θανμάσας οὖν τὴν τόλμαν καὶ δείσας ὡς φίλον ἐδέξατο. — 10. Λάκαινά τις ἀκούσασα περὶ τοῦ υἱοῦ, ὡς κακῶς ἐπὶ τῆς ξένης ἀναστρέφοιτο, ἔγραψε· Κακὴν δόξαν ἔχεις· ταύτην ἀφάνισον ἢ κατάληξον τοῦ βίου. — 11. Ζωγράφος ἄθλιος Ἀπελλῇ ἔδειξεν εἰκόνα λέγων, Ταύτην νῦν γέγραφα. Ὁ δ' ἔλεξε, Καὶ ἦν μὴ λέγῃς, γινώσκω, ὅτι ταχὺ γέγραπται· θανμάζω δέ, πῶς οὐχὶ τοιαύτας πλείους γέγραφας. — 12. Πλά-

των ὀργισθεῖς ποτέ τινι τῶν δούλων, χάριν ἔχειν τοῖς θεοῖς ἐκέλευσεν αὐτόν, ὅτι ὀργίζεται· κολασθῆναι γὰρ ἂν πάντως, εἰ μὴ ὠργίζετο. — 13. *Λυκούργῳ τῷ Ἀνκόφρονος, τῷ ῥήτορι, ἐπορίσθη τάλαντα ἐς τὸ δημόσιον τῶν Ἀθηναίων πεντακοσίους πλείονα καὶ ἑξακισχιλίους, ἣ ὅσα Περικλῆς ὁ Ξανθίππου συνέλεξεν.* — 14. *Ἐν Ψωφίδι, πόλει Ἀρκαδίας, τέθραπται Ἀλκμαίων ὁ Ἀμφιαράου, καὶ περὶ τὸ μνήμα κυπάρισσοι πεφύκασιν ἐς τοσοῦτον ὕψος ἀνήκουσαι, ὥστε καὶ τὸ ὄρος, τὲ πρὸς τῇ Ψωφίδι, κατεσκιάζεται ὑπ' αὐτῶν.* — 15. *Δένδρα τινὰ ἐστὶ μεγάλα τῆς Ἰνδικῆς, ὧν τοὺς κλάδους πεφυκότας ἐπὶ πῆχεις δώδεκα ἔπειτα κατακάμπτεσθαι λέγουσιν, ἕως ἂν ἄψωνται τῆς γῆς· τὸ δὲ μέγεθος ἄλλων τοσοῦτον, ὥςθ' ὑφ' ἐνὶ δένδρῳ μεσημβρίζειν σκιαζομένους ἱππέας τετρακοσίους.* — 16. *Ἀλεξάνδρῳ οὐ παντελῶς ἤρεσκεν ἡ ἑαυτοῦ εἰκὼν ἢ ὑπὸ Ἀπελλοῦ γραφεῖσα. Εἰσαχθέντος δὲ τοῦ ἵππου καὶ χρεμετίσαντος πρὸς τὸν ἵππον τὸν ἐν τῇ εἰκόνι, ὥς πρὸς ἀληθινὸν καὶ ἐκείνον, ἔλεξεν ὁ Ἀπελλῆς, Ὡ βασιλεῦ, ἀλλ' ὃ γε ἵππος κινδυνεῖ σου γραφικώτερος εἶναι κατὰ πολὺ.* — 17. *Κρῆτες τοὺς ἐλευθέρους μανθάνειν τοὺς νόμους ἐκέλευον μετὰ τινος μελωδίας, ἵνα τῇ μουσικῇ τέρπωνται καὶ εὐκολώτερον αὐτοὺς τῇ μνήμῃ παραλαμβάνωσι, καὶ ἵνα μὴ, τῶν κεκωλυμένων τι πράξαντες, ἀγνοίᾳ πεπραχέναι ἀπολογίαν ἔχωσιν. Δεύτερον δὲ μάθημα ἔταξαν, τοὺς τῶν θεῶν ὕμνους μανθάνειν· τρίτον τὰ τῶν ἀγαθῶν ἀνδρῶν ἐγκώμια.*

2. Telesilla, the deliverer of her native city Argos.

Ἐνδοξόν ἐστι τῶν κοινῇ διαπεπραγμένων γυναιξὶν ἔργων ὁ πρὸς Κλεομένη περὶ Ἀργους ἄγών, ὃν ἡγωνί-

σαντο, Τελεσίλλης τῆς ποιητρίας προτρεψαμένης. Ταύτην δὲ λέγουσιν οἰκίας οὔσαν ἐνδόξου, τῷ δὲ σώματι νοσηματικῇ, εἰς θεοὺς πέμψαι περὶ ὑγείας καὶ κελευσθῆναι Μούσας θεραπεύειν· πειθομένην δὲ τῇ θεῷ καὶ σπουδάσασαν περὶ ᾧδὴν καὶ ἁρμονίαν, τοῦ τε πάθους ἀπαλλαγῆναι ταχὺ καὶ θαυμάζεσθαι διὰ ποιητικὴν ὑπὸ τῶν γυναικῶν. Ἐπεὶ δὲ Κλεομένης ὁ βασιλεὺς τῶν Σπαρτιατῶν μετὰ τὴν τῶν Ἀργείων ἦτταν ἐβάδιζε πρὸς τὴν πόλιν, ὁρμὴ καὶ τόλμα δαιμόνιος λαμβάνει τὰς ἀκμαζούσας τῶν γυναικῶν, ἀμύνεσθαι τοὺς πολεμίους ὑπὲρ τῆς πατρίδος. Ἀρχούσης δὲ τῆς Τελεσίλλης ὄπλα λαμβάνουσι καὶ κύκλῳ τὰ τεῖχη περιέσπειραν, ὥστε θαυμάζειν τοὺς πολεμίους. Καὶ οὕτως τὸν τε Κλεομένην ἀπεκρούσαντο καὶ τὴν πατρίδα ἀπελεύσαντο.

3. Filial Love.

Ἐμφανέστατοί εἰσι καὶ πᾶσι διὰ στόματος Κλέοβις καὶ Βίτων, οἱ Ἀργεῖοι νεανίσκοι. Λέγουσι γάρ, μητρὸς αὐτῶν ἱερείας οὔσης τῆς Ἥρας, ἐπειδὴ τῆς εἰς τὸν νεῶν ἀναβάσεως ἦκεν ὁ καιρὸς, τῶν ἐλκόντων τὴν ἀπὴν ἡμιόνων χρονισάντων, καὶ τῆς ὥρας ἐπειγούσης, τούτους τὴν μητέρα ἐν τῇ ἀπὴν εἰς τὸ ἱερὸν ἀγαγεῖν· τὴν δὲ μητέρα ὑπερησθεῖσαν τῇ τῶν υἱῶν εὐσεβείᾳ κατεύξασθαι τὸ κράτιστον αὐτοῖς παρὰ τῆς θεοῦ πορίζεσθαι τῶν ἐν ἀνθρώποις· τοὺς δὲ κατακοιμισθέντας οὐκέτι ἐργηγορέναι, τῆς θεοῦ τὸν θάνατον αὐτοῖς τῆς εὐσεβείας ἀμοιβὴν πορισάσης.

4. The dominion of Cyrus.

Τὴν ἀρχὴν ὥριζε τῷ Κύρῳ πρὸς ἔω μὲν ἡ ἐρυθρὰ θάλαττα, πρὸς ἄρκτον δὲ ὁ Εὐξείνιος πόντος, πρὸς

ἔσπεραν δὲ Κύπρος καὶ Αἴγυπτος, πρὸς μεσημβρίαν
δὲ Αἰθιοπία. Αὐτὸς δὲ ἐν μέσῳ τούτων τὸν μὲν ἀμφὶ
τὸν χειμῶνα χρόνον διῆγεν ἐν Βαβυλῶνι ἑπτὰ μῆνας·
αὕτη γὰρ ἀλεινὴ ἡ χώρα· τὸν δὲ ἀμφὶ τὸ ἔαρ τρεῖς μῆ-
νας ἐν Σούσοις· τὴν δὲ ἀκμὴν τοῦ θέρους δύο μῆνας ἐν
Ἐκβατάνοις· οὕτως αὐτὸν λέγουσιν ἐν ἑαρινῷ θάλλει
καὶ ψύχει διάγειν αἶε.

III. Liquid Verbs.

1. The courage and clemency of Darius.

Ἡμερώτατον Δαρείου τόδε τὸ ἔργον ἀκούω τοῦ παι-
δὸς τοῦ Ὑστάσπου. Ἀρίβαζος ὁ Ὑρκανὸς ἐπεβούλευ-
σεν αὐτῷ μετὰ καὶ ἄλλων ἀνδρῶν οὐκ ἀφανῶν τῶν ἐν
Πέρσαις. Ἦν δὲ ἡ ἐπιβουλὴ ἐν κυνηγεσίῳ. Τούτου δὲ
προαγγελθέντος, ὁ Δαρεῖος οὐκ ἔπηξεν, ἀλλὰ προς-
τάξας αὐτοῖς ἅπτεσθαι τῶν ὅπλων καὶ τῶν ἵππων,
παρήγγειλεν αὐτοῖς διατείνασθαι τὰ παλτά, καὶ δορυ-
βλέψας πρὸς αὐτοὺς ἐκέλευσε διαπεραίνειν τὸ παρε-
σκευασμένον. Οἱ δὲ ἐκπλαγέντες ἄτρεπτον ἀνδρὸς βλέμ-
μα, ἀνεστάλησαν τὴν ὁρμὴν. Τὸ δὲ δέος αὐτοὺς κατεῖ-
χεν οὕτως, ὥστε καὶ ἐκβαλεῖν τὰς αἰχμὰς καὶ ἀφαλέ-
σθαι τῶν ἵππων καὶ προσπίπτειν ἱκέτας Δαρείῳ καὶ
κελεύειν ὅτι καὶ βούλοιο πράττειν. — Ὁ δὲ διέστει-
λεν ἄλλους ἄλλη, καὶ τοὺς μὲν ἐπὶ τὰ τῆς Ἰνδικῆς ὅρια
ἀπέπεμψε, τοὺς δὲ ἐπὶ τὰ Σκυθικά. Καὶ ἐκεῖνοι ἔμει-
ναν αὐτῷ πιστοί, διὰ μνήμης ἔχοντες τὴν εὐεργεσίαν. —

2. The disinterestedness and fearlessness of
Epaminondas.

Τοῦ Περωῶν βασιλέως τριςμυρίους δαρεικοὺς ἀπο-
στείλαντος τῷ Ἐπαμεινώνδῃ, οὗτος καθήψατο πικρῶς
Διομέδοντος, εἰ τοσοῦτον πλοῦν ἦνκε διαφθερῶν Ἐπα-
μεινώνδαν· καὶ τῷ βασιλεῖ ἀγγεῖλαι ἐκέλευσεν, ὅτι τὰ
συμφέροντα Θηβαίοις πράττων ἔξει προῖκα φίλον Ἐπα-
μεινώνδαν, τὰ δὲ μὴ συμφέροντα πολέμιον. — Ἀπαγ-
γείλαντος δέ τις, ὡς Ἀθηναῖοι στράτευμα καινοῖς πα-
ρεσκευασμένον ὅπλοις εἰς Πελοπόννησον ἀπεστάλκασιν,
ἔλεξε, Τί οὖν Ἀντιγενίδας στένει καινοὺς Τέλληρος αὐ-
λοὺς ἔχοντας; ἦν δὲ αὐλητὴς ὁ μὲν Τέλλην κάμιστος,
ὁ δὲ Ἀντιγενίδας κάλλιστος.

3. Adrastus and Croesus.

Ἐφάνη ποτὲ Κροίσῳ, τῷ Λυδῶν βασιλεῖ, καθεύ-
δοντι ὄνειρος, ὃς αὐτῷ τὴν ἀλήθειαν ἔφαινε τῶν μελ-
λόντων γίνεσθαι κακῶν κατὰ τὸν παῖδα. Ἦσαν δὲ τῷ
Κροίσῳ δύο παῖδες, ὧν ὁ μὲν ἕτερος διέφθαρτο· ἦν γὰρ
δὴ κωφός· ὁ δὲ ἕτερος τῶν ἡλίκων μακρῷ τὰ πάντα
πρῶτος· ὄνομα δὲ αὐτῷ ἦν Ἄτρυς· τοῦτον οὖν τὸν Ἄτρυ
ἐσήμηνε τῷ Κροίσῳ ὁ ὄνειρος, ὡς διαφθαρήσεται αἰχμῇ
σιδηρᾷ. Ὁ δ' ἐπεὶ ἐξηγέρθη, καταπλαγεὶς τῷ ὀνείρῳ,
σὺδαμῇ ἔτι ἐπὶ τὸν πόλεμον τὸν παῖδα ἐξέπεμπεν· ἀκόν-
τια δὲ καὶ δόρατα καὶ τὰ τοιαῦτα πάντα ἐκ τῶν ἀνδρώ-
νων ἐξεκομίσατο. — Κατὰ τοῦτον τὸν χρόνον ἦμεν ἐς
Σάρδεις ἀνὴρ, συμφορᾷ ἐχόμενος, καὶ οὐ καθαρὸς ὢν
χεῖρας, Φρυγὴ μὲν γενεᾷ, γένους δὲ τοῦ βασιλείου. Τοῦ-
τον οὖν κατὰ τοὺς νόμους τοὺς ἐπιχωρίους ἐκάθηρε
Κροῖσος· καθήρας δὲ ἐπυνθάνετο, πόθεν τε καὶ τίς

εἶη. Ὁ δ' ἀπεκρίνατο· Ὡ βασιλεῦ, Γορδίου μὲν εἰμι παῖς, ὀνομάζομαι δ' Ἀδραστος· ἀποκτείνας δὲ ἀδελφὸν τὸν ἐμαντοῦ ἄκων, πεφευγὼς ὑπὸ τοῦ πατρὸς πάρεμι. Κροῖσος δ' ἀπεκρίνατο τοῖςδε· Ἀνδρῶν φίλων ἕκγονος ὢν ἦκεις· μένε παρ' ἡμῖν· τὴν δὲ συμφορὰν ταύτην ὅτι κουφότατα φέρων κερδανεῖς πλεῖστον. — Ὁ μὲν οὖν τὴν δίαιταν εἶχεν ἐν Κροίσου. — Ἐν δὲ τῷ αὐτῷ χρόνῳ τούτῳ ἐν τῷ Μυσίῳ Ὀλύμπῳ συὸς χρῆμα γίγνεται μέγα, ὃς τὰ τῶν Μυσῶν ἔργα διέφθειρεν. Οἱ δὲ Μυσοὶ ἀγγέλους παρὰ τὸν Κροῖσον ἀπέστειλαν, λέγοντες τάδε· „Ὡ βασιλεῦ, συὸς χρῆμα μέγιστον ἀνεφάνη ἡμῖν ἐν τῇ χώρᾳ, ὃς τὰ ἡμέτερα ἔργα τὰ μὲν ἤδη διέφθορε, τὰ δὲ διαφθερεῖ· ἡμεῖς δὲ μόνοι αὐτὸν ἀποκτεῖναι οὐ δυνατοὶ ἐσμεν, σύμπεμψον ἡμῖν τὸν παῖδα καὶ εὐζῶνους νεανίας καὶ κύνας, ὥς αὐτὸν ἀποκτείνωμεν ἢ ἐκβάλωμεν ἐκ τῆς χώρας.“ Κροῖσος δὲ μνημονεύων τὰ τοῦ ὀνείρου τοῖς μὲν ἄλλους ἔλεγε πέμψειν, τὸν δὲ παῖδα οὐκ ἀποστελεῖν, μὴ διαφθαρεῖ. Ὁ δὲ παῖς ἀκούσας τὰ γιγνόμενα μάλιστα ἰμέρθη τὴν ἀνδρείαν ἀποφῆναι. Ὁ δὲ πατὴρ αὐτῷ ἀποφηνάμενος γνώμην περὶ τοῦ ὀνείρου ἔλεγε· Διὰ τοῦτο φυλακὴν ἔχω σοι, ὅτι μοι μόνος τυγχάνεις ὢν· τὸν γὰρ δὴ ἕτερον, διεφθαρμένον τὴν ἀκοήν, οὐκ εἶναι μοι λογίζομαι. — Ταῦτ' ἀκούσας ὁ Ἄτρυς ἔλεγεν· Ὡ πάτερ, ποῖαι μὲν εἰσι συὸς χεῖρες; ποῖα δὲ αἰχμὴ σιδηρᾶ, ἣ σοι φόβον ἐγείρει; οὐ γὰρ πρὸς ἄνδρας γίγνεται ἡμῖν ἡ μάχη. — Ταύτην τὴν γνώμην περὶ τοῦ ἐνυπνίου ἀποφήνας ἀνέπεισε τὸν πατέρα, αὐτὸν συμπέμψαι. Ὁ δὲ μετεπέμψατο τὸν Φρόγα, ὃν ἐκάθηρε, καὶ ἐνετείλατο αὐτῷ φυλακὴν ἔχειν τοῦ παιδός. — Ὡς δὲ ἦκοντες εἰς τὸν Ὀλυμπον συνεβάλοντο τῷ θηρίῳ καὶ εἰσηκόντιζον. Ἐνθα δὴ ὁ ξένος, ὁ καθαρθεὶς τὸν φό-

νον, ἀκοντίζων τὸν σῦν, τοῦ μὲν ἀμαρτάνει, τυγχάνει δὲ τοῦ Ἄττος καὶ ἀποκτείνει τῇ αἰχμῇ. — Εὐθὺς δέ τις ἀγγελῶν τὸν φόνον τῷ Κροΐσῳ ἀποστέλλεται· ἦκων δὲ εἰς τὰς Σάρδεις τὴν τε μάχην καὶ τὸν τοῦ παιδὸς μόρον ἐσήμηνεν αὐτῷ. Ὁ δὲ Κροΐσος, τῷ θανάτῳ τοῦ παιδὸς συντεταραγμένος, μᾶλλον τι ὠδύρετο, ὅτι αὐτὸν ἀπέκτεινεν, ὃν αὐτὸς φόνου ἐκάθηνεν. Ἐπειτα δὲ κατοικτεῖρει αὐτὸς τὸν ξένον, οὐκ ἐκεῖνον, ἀλλὰ τῶν θεῶν τινα τοῦ θανάτου αἴτιον νομίζων.

IV. Contracted Verbs.

1. Short Tales and Anecdotes.

1. Βουλομένους τοὺς Πέρσας ἀντὶ τῆς ἑαυτῶν οὐσῆς ὀρεινῆς καὶ τραχείας πεδιάδα καὶ μαλακὴν χώραν αἰρεῖσθαι, οὐκ εἶασεν ὁ Κῦρος, λέγων, ὅτι καὶ τῶν φυτῶν τὰ σπέρματα καὶ τῶν ἀνθρώπων οἱ βίοι ταῖς χώραις συνεξομοιοῦνται. — 2. Φίλιππος, ὁ Ἀλεξάνδρου πατήρ, ἔλεγε, χάριν ἔχειν, ὅτι λοιδοροῦντες αὐτὸν βελτίονα ποιοῦσι καὶ τῷ λόγῳ καὶ τῷ ᾗθει· Πειρῶμαι γὰρ αὐτοὺς ἅμα καὶ τοῖς λόγοις καὶ τοῖς ἔργοις ψευδομένους ἐλέγχειν. — 3. Ἀλέξανδρος, μέλλων τὴν ἐπὶ Γρανίκῃ μάχην μάχεσθαι, παρεκάλει τοὺς Μακεδόνας ἀφθόνως δειπνεῖν καὶ πάντα φέρειν εἰς μέσον, ὡς αὖριον δειπνήσοντας ἐκ τῶν πολεμίων. — 4. Ἀλέξανδρος, ἐν τῇ Μιλήτῳ πολλοὺς ἀνδριάντας ἀθλητῶν θεασάμενος Ὀλύμπια καὶ Πύθια νενικηκότων, ἠρώτησε, Καὶ ποῦ τὰ τηλικαῦτα ἦν σώματα, ὅτε οἱ βάρβαροι ὑμῶν τὴν πόλιν ἐπολιόρουν; — 5. Τῶν δὲ πρώτων φίλων καὶ κρατί-

στων τιμᾶν μὲν ἐδόκει Κρατερὸν μάλιστα πάντων, φιλεῖν δὲ Ἡφαιστίωνα. Ἔλεγε γάρ, ὅτι Κρατερὸς μὲν φιλοβασιλεύς ἐστιν, Ἡφαιστίων δὲ φιλαλέξανδρος. —

6. Πτολεμαῖος ὁ Λάγου τὰ πολλὰ παρὰ τοῖς φίλοις ἐδείπνει καὶ ἐκάθευδεν· εἰ δέ ποτε δειπνίζοι, τοῖς ἐκείνων ἐχρῆτο, μεταπεμπόμενος ἐκπώματα καὶ στρώματα καὶ τραπέζας· αὐτὸς δὲ οὐκ ἐκέκρητο πλείω τῶν ἀναγκαίων, ἀλλὰ τοῦ πλουτεῖν ἔλεγε τὸ πλουτίζειν εἶναι βασιλικώτερον. — 7. Λέγεται ὁ Θεμιστοκλῆς οὕτω παράφορος πρὸς δόξαν εἶναι καὶ πράξεων μεγάλων ὑπὸ φιλοτιμίας ἐραστής, ὥστε νέος ὢν ἐκ τῆς ἐν Μαραθῶνι μάχης πρὸς τοὺς βαρβάρους γενομένης καὶ τῆς Μιλτιάδου στρατηγίας διαβοηθείσης, σύννοους ὀρεᾶσθαι τὰ πολλὰ πρὸς ἑαυτῷ καὶ τὰς νίκτας ἀγρυπνεῖν, καὶ τοὺς πότους παραιτεῖσθαι τοὺς συνήθεις, καὶ λέγειν πρὸς τοὺς ἔρωτῶντας καὶ θανμάζοντας τὴν περὶ τὸν βίον μεταβολήν, ὥς καθεύδειν αὐτὸν οὐκ ἐψή τὸ τοῦ Μιλτιάδου τρόπιον. Οἱ μὲν γὰρ ἄλλοι πέρας ᾤοντο τοῦ πολέμου τὴν ἐν Μαραθῶνι τῶν βαρβάρων ἦταν εἶναι, Θεμιστοκλῆς δὲ ἀρχὴν μειζόνων ἀγώνων, ἐφ' οὗς ἑαυτὸν ὑπὲρ τῆς ὅλης Ἑλλάδος ἤλειπεν αἰεὶ καὶ τὴν πόλιν ἤσκει πόρρωθεν ἤδη προσδοκῶν τὸ μέλλον. — 8. Ἀδελμάντου ναυμαχεῖν μὴ τολμῶντος, λέγοντος δὲ πρὸς τὸν Θεμιστοκλέα τοὺς Ἕλληνας παρακαλοῦντα καὶ προτρέποντα, ὦ Θεμιστόκλεις, τοὺς ἐν τοῖς ἀγῶσι προεξορμῶντας μαστιγοῦσιν, ἔλεξε, Ναί, ὦ Ἀδελμάντε· τοὺς δὲ λειπομένους οὐ στεφανοῦσιν. — 9. Τιμόθεος εὐτυχῆς ἐνομίζετο στρατηγὸς εἶναι· καὶ φθονοῦντες αὐτῷ τιμες ἐζωγράφουν τὰς πόλεις εἰς κύρτον αὐτομάτως ἐκείνου καθεύδοντος ἐνδυομένης· ἔλεγεν οὖν ὁ Τιμόθεος, Εἰ τηλικαύτας πόλεις λαμβάνω καθεύδων, τί με οἴεσθε

ποιήσῃν ἐγρηγορότα; — 10. Ἀλεξάνδρου τοῦ βασιλέως ἑκατὸν τάλαντα δωρεὰν τῷ Φωκίῳ πέμψαντος, ἠρώτησε τοὺς κομίζοντας, τί δ' ὅποτε, πολλῶν ὄντων Ἀθηναίων, αὐτῷ μόνῳ ταῦτα πέμπει Ἀλέξανδρος; λεγόντων δὲ ἐκείνων, ὡς μόνον αὐτὸν ἡγεῖται καλὸν κάγαθὸν εἶναι, ἔλεξεν, Οὐκοῦν ἐσάτιω με καὶ δοκεῖν καὶ εἶναι τοιοῦτον. — 11. Ἀγησίλαος, βουλόμενος τὴν πρὸς τὸν Πέρσῃν ποιήσασθαι στρατείαν, ὡς ἐλευθερώσων τοὺς ἐν τῇ Ἀσίᾳ Ἕλληνας, τῷ κατὰ Λωδώνῃν Διὸς ἐχρήσατο μαντεῖω· κελεύσαντος δ' ἐκείνου, ὡς δοκεῖ, στρατεύεσθαι, τὸ χρησθὲν ἀνήγγειλε τοῖς ἐφόροις. Οἱ δ' ἐκέλευσαν αὐτὸν καὶ ἐν Δελφοῖς περὶ τῶν αὐτῶν ἐρωτᾶν. Πορευθεὶς οὖν εἰς τὸ μαντεῖον, ἐπηρώτησεν οὕτως, Ἀπολλὼν, ἥ δοκεῖ σοί, ὃ καὶ τῷ πατρί; Συναινέσαντος δὲ αἵρεθεὶς οὕτως ἐστρατεύσατο. — 12. Ἀριστοτέλης ἐνοχλούμενος ὑπὸ ἀδολέσχου καὶ κοπτόμενος ἀτόποις τοῖς διηγήμασι πολλάκις αὐτοῦ λέγοντος, Οὐ θαυμαστόν, Ἀριστοτέλης; — Οὐ τοῦτο, ἔλεγε, θαυμαστόν· ἀλλ' εἴ τις πόδας ἔχων σὲ ὑπομένει. — 13. Πρὸς τὸν ἐπιθαυμάζοντα τὴν μετριότητα τῆς ἐσθῆτος καὶ τῆς τροφῆς Ἀγησιλάου καὶ τῶν ἄλλων Λακεδαιμονίων ἐκεῖνος ἔλεγεν· Ἀντὶ ταύτης τῆς διαίτης, ὧς ἔξενε, τὴν ἐλευθερίαν ἀμώμεθα. — 14. Χιόνος ποτὲ πιπτούσης, ἠρώτησεν ὁ βασιλεὺς τῶν Σκυθῶν τινα, εἰ ῥιγὴν, γυμνὸν διακαρτεροῦντα· ὃ δὲ αὐτὸν ἀντηρώτησεν, εἰ τὸ μέτωπον ῥιγὴν· τοῦ δέ, Οὐ, λέξαντος, ἀπεκρίνατο, Οὐκοῦν, οὐδὲ ἐγώ, πᾶς γὰρ μέτωπόν εἰμι. — 15. Λέγουσί τινες, ὅτι κοσμήσας ἑαυτὸν Κροῖσος ὁ Λυδὸς παντοδαπῶς καὶ καθίσας εἰς τὸν θρόνον ἠρώτησε τὸν Σόλωνα, εἴ τι θάμα κάλλιον τεθέεται· ὃ δὲ ἀπεκρίνατο, Ἀλεκτρού-

νας καὶ φασιανούς καὶ ταώς· φυσικῶ γὰρ ἄνθει κεκόσμηται καὶ μυρίω καλλίονι.

2. Punishment for breach of faith.

Μετὰ τὸν τοῦ Λυσάνδρου θάνατον ὁ τὴν θυγατέρα αὐτοῦ ἔτι ζῶντος ἐγγυησάμενος, ἐπεὶ καὶ ἡ παῖς ἐρήμη πατρὸς ἀπελείπετο, καὶ ὁ Λύσανδρος μετὰ τὴν τοῦ βίου καταστροφὴν ἀνεφάνη πένθης ὢν, οὗτος ἀνεδύετο ὁ ἐγγυησάμενος καὶ οὐδὲ ἔφασκεν ἄξεσθαι γυναῖκα. Ἐπὶ τούτοις οἱ ἔφοροι τὸν ἄνδρα ἐξημίωσαν. Οὔτε γὰρ Λακωνικὰ ἐφρόνει, οὔτε ἄλλως Ἑλληνικά, φίλου τε μάχῃ ἀποκτανέντος ἀμνημονῶν καὶ τῶν συνθηκῶν τὸν πλοῦτον προτιμῶν.

3. The arrogance and punishment of Tantalus.

Τάνταλος ὁ Διὸς πλούτῳ καὶ δόξῃ διαφέρων κατῴκει τῆς Ἀσίας περὶ τὴν νῦν ὀνομαζομένην Παφλαγονίαν. Διὰ δὲ τὴν εὐγένειαν ἡξιώθη, ἄνθρωπος ὢν, γίγνεσθαι τοῖς θεοῖς δημοτράπεζος, καὶ ἀκούων τὰ λαλούμενα παρ' αὐτῶν, κατερχόμενος ἔλεγε τοῖς ἀνθρώποις. Καὶ διὰ τοῦτο οἱ θεοὶ ὀργισθέντες κολάζουσιν αὐτὸν ἐν τῷ Ἰδίου· θεωρῶν γὰρ δένδρα πεπληρωμένα καρπῶν καὶ ποταμοὺς παραβρέοντας οὐδὲν αὐτῶν δυνατός ἐστι γεύσασθαι· αὐτοῦ γὰρ ἐπιχειροῦντος λαμβάνειν, φεύγει.

4. The wantonness of Alcibiades.

Ἐθαύμαζον τὸν Ἀλκιβιάδην ἅπαντες οἱ Ἀθηναῖοι, ὁρῶντες αὐτὸν Σωκράτει μὲν συνδειπνοῦντα καὶ συμπαιλόντα καὶ συσκηροῦντα, τοῖς δ' ἄλλοις ἐρασταῖς χαλεπὸν ὄντα καὶ δυσχείρωτον, ἐνίοις δὲ καὶ παντάπασι σοβαρῶς προσφερόμενον, ὥσπερ Ἀνύτῳ τῷ Ἀνθεμίωνος.

Ἦν μὲν γὰρ ἐρῶν τοῦ Ἀλκιβιάδου· ξένους δέ τινας ἐστι-
 ῶν, ἐκάλει καὶ κεῖνον ἐπὶ τὸ δεῖπνον. Ὁ δὲ τὴν μὲν κλῆ-
 σιν ἀπηγόρευσε, ἐστιασάμενος δ' οἴκοι μετὰ τῶν ἐταί-
 ρων, ἐκώμασε πρὸς τὸν Ἄνυτον καὶ ἐκ τῶν θυρῶν τοῦ
 ἀνδρῶνος θεασάμενος ἀργυρῶν ἐκπωμάτων καὶ χρυσᾶν
 πλήρεις τὰς τραπέζας, ἐκέλευσε τοὺς παῖδας τὰ ἡμίση
 οἴκαδε κομίζειν πρὸς αὐτόν. Συνδειπνεῖν δ' οὐκ ἠξίωσεν,
 ἀλλὰ ταῦτα πράξας ἀπεχώρησεν. Τῶν οὖν ξένων δυσχε-
 ραίνοντων καὶ λεγόντων, ὡς ὑβριστικῶς καὶ ἱπερηφάνως
 εἶη τῷ Ἀνύτῳ κεχηρημένος ὁ Ἀλκιβιάδης· Ἐπιεικῶς μὲν
 οὖν, ἀπεκρίνατο ὁ Ἄνυτος, καὶ φιλανθρωπῶς· ἃ γὰρ
 ἐξῆν αὐτῷ ἀποκομίζειν ἅπαντα, τούτων ἡμῖν τὰ ἡμίση
 καταλέλοιπεν. Οὕτως ἢ ὁμοίως πως καὶ τοῖς ἄλλοις
 ἐρασταῖς ἐχρήτο.

V. Verbs in μι.

1. Short Tales and Anecdotes.

1. Ὀρόντης, ὁ βασιλέως Ἀρταξέρξου γαμβρός, ἀτι-
 μία περιπεσὼν δι' ὄργην καὶ καταγνωσθεὶς, Καθάπερ,
 ἔφη, οἱ τῶν ἀριθμητικῶν δάκτυλοι νῦν μὲν μυριάδας,
 νῦν δὲ μονάδα τιθέσθαι δύνανται, οὕτω καὶ οἱ τῶν βασι-
 λέων φίλοι νῦν μὲν τὸ πᾶν δύνανται, νῦν δὲ τοῦλάχι-
 στον. — 2. Ἀγαθοκλῆς υἱὸς ἦν κεραμεύς· γενόμενος
 δὲ κύριος Σικελίας καὶ βασιλεὺς ἀναγορευθεὶς, εἰώθει
 κεράμεα ποτήρια τιθέσθαι παρὰ χρυσᾶ καὶ τοῖς νέοις
 ἐπιδεικνύμενος λέγειν, ὅτι τοιαῦτα ποιῶν πρότερον,
 νῦν ταῦτα ποιεῖ διὰ τὴν ἐπιμέλειαν καὶ τὴν ἀνδρείαν. —
 3. Δίῳνι ἔγραψε Σπεύσιππος, μὴ μέγα φρονεῖν, ἀλλ'

ὄρᾱν, ὅπως δαιοῦνται καὶ δικαιοσύνη καὶ νόμοις ἀρίστοις κοσμήσας Σικελίαν εὐκλεᾶ θήσει τὴν Ἀκαδημίαν. —

4. Κλεομένης, ἐρωτῶντός τινος αὐτόν, διὰ τί Σπαρτιάται τοῖς θεοῖς οὐκ ἀνατιθέασι τὰ ἀπὸ τῶν πολεμίων σκῦλα, ὅτι, ἔφη, ἀπὸ δειλῶν ἐστὶ· τὰ γοῦν ἀπὸ τῶν κεκτημένων διὰ δειλίαν θηραθέντα οὔτε τοὺς νέους ὄρᾱν καλόν, οὔτε τοῖς θεοῖς ἀνατιθέναι. — 5. Ξενοφῶντι θύοντι ἦκέ τις ἐκ Μαντινείας ἄγγελος, λέγων, τὸν υἱὸν αὐτῷ Γρύλλον τεθνάναι. Κἀκεῖνος ἀπέθετο τὸν στέφανον, διετέλει δὲ θύων. Ἐπεὶ δ' ὁ ἄγγελος προσέθηκε καὶ ἐκεῖνο, ὅτι νικῶν τέθνηκε, πάλιν ὁ Ξενοφῶν ἐπέθετο τὸν στέφανον. Ταῦτα μὲν οὖν δημῳδῇ καὶ ἐς πολλοὺς ἐκπεφοίτηκεν. — 6. Σόλων τοῖς ἐν Πριτανείῳ σιτουμένοις μᾶζαν παρέχειν κελεύει, ἄρτον δὲ ταῖς ἐορταῖς προσπαρατιθέναι. — 7. Ἀλέξανδρος, νοσήσας μακρὰν νόσον ὡς ἀνέρῳσεν, Οὐδέν, ἔφη, οὕτω διατεθῆναι χεῖρον, ὑπέμνησε γὰρ ἑμᾶς ἡ νόσος μὴ μέγα φρονεῖν, ὡς θνητοὺς ὄντας. — 8. Φίλιππος ὁ τῶν Μακεδόνων βασιλεὺς, τριῶν αὐτῷ προσαγγελθέντων εὐτυχημάτων ὑφ' ἑνα καιρόν, ἀνατείνας εἰς οὐρανὸν τὰς χεῖρας ἔλεξεν· ὦ δαῖμον, μέτριόν τι τούτοις ἀντίθες ἐλάττωμα, εἰδώς, ὅτι τοῖς μεγάλοις εὐτυχήμασι φθονεῖν πέφυκεν ἡ τύχη. — 9. Περίανδρος, εἷς τῶν ἐπτά καλουμένων σοφῶν, τύραννος Κορίνθου, ἐρωτηθεὶς, διὰ τί οὐκ ἀποτίθεται τὴν ἀρχήν, εἶπεν· Ὅτι τῷ κατ' ἀνάγκην ἄρχοντι καὶ τὸ ἐλουσίως ἀποστῆναι τῆς ἀρχῆς κίνδυνον φέρει. — 10. Διονύσιος Ἀρίστιππον ἔπειθεν, ἀποθέμενον τὸν τρίβωνα, πορφυροῦν ἱμάτιον περιβαλέσθαι. Καὶ πεισθεὶς ἐκεῖνος τὰ αὐτὰ καὶ Πλάτωνα ποιεῖν ἡξίου, ὁ δὲ ἔφη·

Οὐκ ἂν δυναίμην θῆλυν ἐνδύναι στολήν.

11. Ἀρχίδαμος, ἐρωτήσαντός τινος αὐτόν· Τίνες προστήκασι τῆς Σπάρτης; ἔλεγεν· Οἱ νόμοι καὶ τὰ ἀρχεῖα κατὰ τοὺς νόμους. — Ὁ αὐτὸς θεασάμενος τὸν υἱὸν προπετῶς μαχόμενον Ἀθηναίοις· Ἡ τῇ δυνάμει πρόσθες, ἔφη, ἢ τοῦ φρονήματος ὕφες. — 12. Ἀγησίλαος, Φαρσαλίων προσκειμένων καὶ κακουργούντων αὐτοῦ τὸ στράτευμα, πεντακοσίοις ἱππεῦσι τρεψάμενος αὐτοῖς, τρόπαιον ἔστησε· καὶ τὴν νίκην ἐκείνην πάντων ὑπερηγάπησεν, ὅτι συστησάμενος τὸ ἱππικὸν αὐτὸς δι' ἑαυτοῦ, τούτῳ μόνῳ τοὺς μέγιστον ἐφ' ἱππικῇ φρονοῦντας ἐκράτησεν. — 13. Πύρρον, τοῦ τῆς Ἡπείρου βασιλέως, ἐπιστρατεύσαντος Λακεδαιμονίοις καὶ πολλὰ ἀπειλοῦντος, Δερκυλλίδας, εἷς τῶν γερόντων, ἀναστὰς ἐν τῇ ἐκκλησίᾳ, εἶπεν· Εἰ μὲν θεὸς ἐστὶν ὁ ἀπειλῶν, μὴ φοβώμεθα, οὐδὲν γὰρ ἀδικεῖ· εἰ δ' ἄνθρωπος, γνώτω ἀνδράσιν ἀπειλῶν. — 14. Ξέρξης, ὀργισθεὶς Βαβυλωνίοις ἀποσταῖσι καὶ κρατήσας, προσέταξεν ὅπλα μὴ φέρειν, ἀλλὰ ψάλλειν καὶ αὐλεῖν καὶ καπηλεύειν καὶ φορεῖν κολπωτοὺς χιτῶνας. — 15. Σατιβαρζάνην τὸν κατακοιμιστὴν αἰτούμενόν τι παρ' Ἀρταξέρξου τοῦ Μακρόχειρος τῶν μὴ δικαίων, αἰσθόμενος ἐπὶ τρισμυρίοις δαρεικοῖς τοῦτο ποιοῦντα, ὁ Ἀρταξέρξης τῷ ταμίᾳ προσέταξε τρισμυρίους δαρεικοὺς κομίσαι· καὶ διδοὺς αὐτῷ, Λαβέ, εἶπεν, ὦ Σατιβαρζάνη· ταῦτα μὲν γὰρ δοὺς οὐκ ἔσομαι πενέστερος, ἐκεῖνα δὲ πράξας ἀδικώτερος. — 16. Ξένον τινὸς ἰδίᾳ φράσειν φάσκοντος Διονυσίῳ τῷ πρεσβυτέρῳ καὶ διδάξειν, ὅπως προειδῇ τοὺς ἐπιβουλευόντας, ἐκέλευσεν εἰπεῖν· ἐπεὶ δὲ προσελθὼν, Λός μοι, εἶπε, τάλαντον, ἵνα δόξης ἀκηροῦναι τὰ σημεῖα τῶν ἐπιβουλευόντων· ἔδωκε προσποιούμενος ἀκηροῦναι, καὶ ἐθαύμαζε τὴν μέθοδον τοῦ ἀνθρώπου. — 17. Ἀλκιβιάδης ἐλθὼν

ἐπὶ θύρας τοῦ Περικλέους καὶ πυθόμενος, αὐτὸν μὴ σχολάζειν, ἀλλὰ σκοπεῖν, ὅπως ἀποδώσει λόγους Ἀθηναίοις, Οὐ βέλτιον, ἔφη, σκοπεῖν ἢν, ὅπως μὴ οὐκ ἀποδώσεις; — 18. Πρώτην τῷ Ἀλκιβιάδῃ παράδοον εἰς τὸ δημόσιον γενέσθαι λέγουσι μετὰ χρημάτων ἐπιδόσεως, οὐκ ἐκ παρασκευῆς, ἀλλὰ παριόντα, θορυβούντων Ἀθηναίων, ἐρέσθαι τὴν αἰτίαν τοῦ θορύβου· πυθόμενον δέ, χρήματα ἐπιδιδόναι τοὺς πολίτας, παρελθεῖν καὶ ἐπιδοῦναι· τοῦ δὲ δήμου κροτοῦντος καὶ βοῶντος, ὅφ' ἡδονῆς ἐπιλαθέσθαι τοῦ ὄργυτος, ὃν ἐτύγχανεν ἔχων ἐν τῷ ἱματίῳ. Πτοηθέντος οὖν καὶ διαφυγόντος, ἔτι μᾶλλον ἐκβοῆσαι τοὺς Ἀθηναίους, πολλοὺς δὲ συνθηρᾶν ἀναστάντας, λαβεῖν δ' αὐτὸν Ἀντίοχον τὸν κυβερνήτην καὶ ἀποδοῦναι· διὸ καὶ προσφιλέστατον γενέσθαι τῷ Ἀλκιβιάδῃ. — 19. Φωκίων, πρὸς θυσίαν τινὰ τῶν Ἀθηναίων αἰτούντων ἐπιδόσεις καὶ τῶν ἄλλων ἐπιδιδόντων, κληθεὶς πολλάκις, Αἰσχυνοίμην ἂν, εἶπεν, ὑμῖν ἐπιδιδούς, τούτῳ δὲ μὴ ἐπιδιδούς· ἅμα δεικνύων τὸν δανειστήν. — 20. Αἰτούντος Ἀλεξάνδρου τριήρεις καὶ τοῦ δήμου κελεύοντος ὀνομαστὶ παριέναι τὸν Φωκίωνα καὶ συμβουλεύειν, ἀναστὰς ἔφη, Συμβουλεύω τοίνυν ὑμῖν, ἢ κρατεῖν τοῖς ὅπλοις αὐτούς, ἢ φίλους εἶναι τῶν κρατούντων. — 21. Ἀντίπατρος ἔφη, ὥς, δυοῖν αὐτῷ φίλων Ἀθήνησιν ὄντων, οὔτε Φωκίωνα χρήματα λαβεῖν πέπεικεν, οὔτε Δημάδην διδούς ἐμπέπληκεν. — 22. Ἅγρις ὁ νεώτερος, προδότῃ τινὶ παραδοῦναι στρατιώτας τῶν ἐφόρων κελευόντων, οὐκ ἔφη πιστεύειν τοὺς ἄλλοτρίους τῷ προδόντι τοὺς ἰδίους. — 23. Λάκαινά τις προϊόντι τῷ υἱῷ ἐπὶ πόλεμον ἀναδιδούσα τὴν ἀσπίδα· Ταύτην, ἔφη, ὁ πατήρ σοι ἀεὶ ἔσωζε· καὶ σὺ οὖν ταύτην σῶζε, ἢ ἀπόθανε. — 24. Ἄλλη πρὸς τὸν υἱὸν λέγοντα, μι-

κρὸν ἔχειν τὸ ξίφος, εἶπε· Καὶ βῆμα πρόσθες. — 25. Θεόπομπος πρὸς τὸν ἐρωτήσαντα, πῶς ἂν τις ἀσφαλῶς τηροίῃ τὴν βασιλείαν, Εἰ τοῖς μὲν φίλοις, ἔφη, μεταδιδοίῃ παρῆρσίᾳς δικαίας, τοὺς δὲ ἀρχομένους κατὰ δύναμιν μὴ περιορῶν ἀδικουμένους. — 26. Φίλιππος, δ τῶν Μακεδόνων βασιλεὺς, ἐρωτηθεὶς, οὕστινας μάλιστα φιλεῖ, καὶ οὕστινας μάλιστα μισεῖ; Τοὺς μέλλοντας, ἔφη, προδιδόναι μάλιστα φιλῶ, τοὺς δ' ἤδη προδεδωκότας μάλιστα μισῶ. — 27. Φιλόξενος, παραδοθεὶς ὑπὸ Διονυσίου ποτὲ εἰς τὰς λατομίας διὰ τὸ φανλίζειν τὰ ποιήματα αὐτοῦ, καὶ ἀνακληθεὶς, ἔπειτα πάλιν ἐπὶ τὴν ἀκροασίαν αὐτῶν ἐκλήθη· μέχρι δέ τινος ὑπομείνας ἀνέστη· πυθομένου δὲ τοῦ Διονυσίου, Ποῖ δὴ σύ; Εἰς τὰς λατομίας, εἶπεν. — 28. Ἐπαμεινώνδας ἓνα εἶχε τρίβωνα, καὶ αὐτὸν ὀνυκῶντα. Εἴ ποτε δὲ αὐτὸν ἔδωκεν εἰς γναφεῖον, αὐτὸς ὑπέμενεν οἴκοι δι' ἀπορίαν ἑτέρου. Ἐν δὴ τούτοις ἄπορος ὢν, τοῦ Περσῶν βασιλέως πέμψαντος αὐτῷ πολὺ χρυσίον, οὐ προσήκατο· καὶ ἔμοιγε μεγαλοφρονέστερος εἶναι δοκεῖ τοῦ διδόντος ὃ μὴ λαβών.

2. Characteristics of Socrates and Diogenes.

1. Σωκράτης ὁ φιλόσοφος αἰεὶ ἦν ἐν τῷ φανερώ. Πρωῖ τε γὰρ εἰς τοὺς περιπάτους καὶ τὰ γυμνάσια ἦει καὶ πληθούσης ἀγορᾶς ἐκεῖ φανερὸς ἦν, καὶ τὸ λοιπὸν αἰεὶ τῆς ἡμέρας ἦν, ὅπου πλείστοις μέλλοι συνέσεσθαι· καὶ ἔλεγε μὲν ὥς τὸ πολὺ, τοῖς δὲ βουλομένοις ἐξῆν ἀκούειν. — 2. Πολλὰ τῶν φίλων αὐτῷ πεμπόντων, ἐπειδὴ μηδὲν δεχόμενος ἐπὶ τούτῳ παρὰ τῆς Ξανθίππης εὐθύνετο, ἔφη· Ἐὰν τὰ διδόμενα πάντα ἐτοιμῶς λαμβάνωμεν, οὐδ' αἰτοῦντες τοὺς διδόντας ἔξομεν. — 3. Σωκράτης ὁρῶν τινα πάντα εἰδέναι φάσκοντα καὶ πολυμά-

Θειαν ὑπισχνόμενον (ἐτύγχανε δὲ εἰς Ἀκαδημίαν συγκατιῶν αὐτῷ) ἐπιστὰς χωρίῳ πεφυτευμένῳ, ἤρετο αὐτόν· Ἡ δοκεῖ σοι γεωργὸς ἀμελῆσαι, μὴ καταφυτεύσας πᾶσαν τὴν γῆν, ἀλλὰ διαλείμματα μεταξὺ τῶν δένδρων καταλιπών; τοῦ δὲ εἰπόντος, Καὶ μὴν, εἰ μὴ τοῦτο ἐποίησεν, οὐδὲν ἂν τοῦτο ἐπεβίω, ἀλλ' ὑπ' ἀλλήλων ἀπώλετο· Εἶτα, ἔφη, σὺ ἐν τῇ σεαυτοῦ ψυχῇ οὐδὲ μικρὸν τόπον παραλιπών, ἄλλα ἀεὶ ἄλλοις μαθήματα σωρεύων, οἷοι τινὰ καρπὸν ἐξ αὐτῶν δρέψασθαι; — 4. Ὁ αὐτὸς Ξενοφῶντα νέον ὁρῶν εὐφυῇ, ἠρώτησεν, εἰ οἶδεν, ὅπου τῆς ἀγορᾶς οἱ ἰχθύες εἶεν· τοῦ δ' εἰπόντος ἐξῆς ἤρετο, τί δέ, τὰ λάχανα; ὥς δ' εἶπε καὶ τοῦτο καὶ τᾶλλα ἐπὶ πᾶσιν, ἤρετο, εἰ οἶδεν, ὅπου οἱ καλοὶ κᾶγαθοὶ διατρίβουσι· σιωπῶντι δὲ ἐπιπλήξας κατέλιπεν· ὁ δὲ διατραπείς ἀπ' ἐκείνου ἤρξατο φιλοσοφεῖν. — 5. Σωκράτης ἔλεγεν, εἴ τις ἐν θεάτρῳ ὑποκhrύττοι, ἀνίστασθαι τοὺς σκυτοτόμους, ἐκείνους μόνους ἀναστήσεσθαι, ὁμοίως εἰ τοὺς χαλκοτύπους, τοὺς ὑφάντας, ἢ τοὺς ἄλλους κατὰ γένος· εἰ δὲ τοὺς φρονίμους ἢ δικαίους, πάντας ἀναστήσεσθαι. Καὶ ἔστιν ἐν βίῳ βλάπτον μάλιστα τὸ ἀνοήτους ὄντας τοὺς πολλοὺς οἴεσθαι φρονίμους εἶναι. — 6. Τοῦ Σωκράτους ἐκ παλαιστρας παραλαβόντος τὸν Εὐθύδημον, ἢ Ξανθίππη μετ' ὁργῆς ἐπιστᾶσα καὶ λοιδορήσασα τέλος ἀνέτρεψε τὴν τράπεζαν· ὁ δὲ Εὐθύδημος ἐξαναστὰς ἀπῆε περίλυπος γενόμενος. Καὶ ὁ Σωκράτης· Παρὰ σοὶ δέ, εἶπεν, οὐ πρόφην ὄρνις τις εἰσπτᾶσα τανὺ τοῦτο ἐποίησεν; ἡμεῖς δὲ οὐκ ἠγανακτήσαμεν.

7. Διογένης ὁ Σινωπεὺς, ὁ κύων ἐπικαλούμενος, ἡνίκα ἀπέλιπε τὴν πατρίδα, εἰς τῶν οἰκετῶν ἡκολούθει, ὄνομα Μάνης, ὃς οὐ φέρων τὴν μετ' αὐτοῦ διατριβήν

ἀπέδρα. Προτρεπόντων δέ τινων ζητεῖν αὐτόν, ἔφη, οὐκ αἰσχρόν ἐστι, Μάνην μὲν μὴ δεῖσθαι Διογένοους, Διογένην δὲ Μάνους; — 8. Ἀριστῶντι Διογένει ἐν ἀγορᾷ οἱ περιεστῆτες συνεχῆς ἔλεγον· Κύον, κύον· ὁ δέ, Ὑμεῖς, εἶπεν, ἐστὲ κύνες, οἳ με ἀριστῶντα περιεστήκατε. — 9. Ὁ Διογένης, καθαρὸν λαβὼν ἄρτον, ἐξέβαλε τῆς πύρας τὸν αὐτόπυρον, εἰπὼν· ὦ ξέने, τυράννοις ἐκ ποδῶν μεθίστασο. — 10. Ὁρῶν Μεγαρέας ὁ Διογένης τὰ μακρὰ τεῖχη ἰστάντας, ὦ μοχθηροί, εἶπε, μὴ τοῦ μεγέθους προνοεῖτε τῶν τειχῶν, ἀλλὰ τῶν ἐπ' αὐτῶν στησομένων. — 11. Ἀνθρώπου τινὸς μοχθηροῦ ἐπιγράψαντος ἐπὶ τὴν ἑαυτοῦ οἰκίαν· Μηδὲν εἰσίστω κακόν· Διογένης, Ὁ οὖν κύριος τῆς οἰκίας, ἔφη, ποῦ ἂν εἰσέλθοι; — 12. Μετὰ τὴν ἐπὶ Χαιρωνείᾳ μάχην συλληφθεὶς ἀπῆλθον πρὸς Φίλιππον, καὶ ἐρωτηθεὶς, τίς εἶη, Κατάσκοπος, ἔφη, τῆς σῆς ἀπληστίας· ὅθεν θάυμασθεις ἀφείδη. — 13. Αἰτῶν τινα ἔφη· Εἰ μὲν καὶ ἄλλω δέδωκας, δὸς καὶ ἐμοί· εἰ δὲ μηδενί, ἀπ' ἐμοῦ ἄρξαι. — 14. Ἀναξιμένει τῷ ῥήτορι παχεῖ ὄντι προσελθὼν, Ἐπίδος καὶ ἡμῖν, ἔφη, τοῖς πτωχοῖς, τῆς γαστροῦ καὶ γὰρ αὐτὸς κουφισθήσῃ καὶ ἡμᾶς ὠφελήσεις. — 15. Ὁ αὐτὸς ἐρωτηθεὶς, τί ποιῶν κύων καλεῖται, ἔφη· Τοὺς μὲν διδόντας σαίνων, τοὺς δὲ μὴ διδόντας ὑλακτῶν, τοὺς δὲ πονηροὺς δάκνων. — 16. Διογένης λόγον τινὰ διεξήκει περὶ σωφροσύνης καὶ ἐγκρατείας, καὶ ὥς ἐπῆνον αὐτόν οἱ Ἀθηναῖοι, οὗτος, Κάκιστ' ἀπόλοισθε, εἶπε, τοῖς ἔργοις μοι ἀντιλέγοντες. — 17. Διογένης πλέων εἰς Αἴγιναν, καὶ ὑπὸ πειρατῶν ἀλούς, εἰς Κρήτην ἀπαχθεὶς ἐπιπράσκετο. Καὶ τοῦ κήρυκος ἐρωτῶντος, τί οἶδε ποιεῖν, ἔφη, Ἀνθρώπων ἄρχειν· καὶ δεῖξας τινὰ Κορίνθιον, Ξενιάδην, ἔφη,

Τούτῳ με πώλει, οὗτος δεσπότου χρήζει. Ἐπρίατο δὴ αὐτὸν ὁ Ξενιάδης καὶ ἀπαγαγὼν εἰς τὴν Κόρινθον ἐπέστησε τοῖς ἑαυτοῦ παιδίοις καὶ πᾶσαν ἐνεχείρισε τὴν οἰκίαν. Ὁ δὲ οὕτως αὐτὴν ἐν πᾶσι διετίθει, ὥστε ἐκεῖνος περιμῶν, Ἀγαθός, ἔφη, δαίμων εἰς τὴν οἰκίαν μου εἰσελήλυθεν.

3. Self-denial of Aristides.

Τῶν Ἀθηναίων ὁρμωμένων ἐπὶ τὸν ἐξοστρακισμόν, λέγεται τινα τῶν ἀγραμμάτων καὶ παντελῶς ἀγροίκων ἀναδόντα τῷ Ἀριστείδῃ τὸ ὄστρακον, ὥς ἐνὶ τῶν τυχόντων, παρακαλέσαι, ὅπως Ἀριστείδην ἐγγράψῃ. Τοῦ δὲ θαυμάσαντος καὶ πυθομένου, μή τι καλὸν αὐτὸν Ἀριστείδης πεποίηκεν, Οὐδέν, εἶπεν, οὐδὲ γιγνώσκω τὸν ἄνθρωπον, ἀλλ' ἐνοχλοῦμαι πανταχοῦ τὸν Δίκαιον ἀκούων. Τοῦτ' ἀκούσαντα τὸν Ἀριστείδην ἀποκρίνασθαι μὲν οὐδέν, ἐγγράψαι δὲ τὸ ὄνομα τῷ ὄστράκῳ καὶ ἀποδοῦναι.

4. Prudent resolution of Epaminondas.

Ἐπεὶ Λακεδαιμονίων ἐπιστρατευομένων ἀνεφέροντο χρησιμοὶ τοῖς Θηβαίοις, οἱ μὲν ἦσαν, οἱ δὲ νίκην φράζοντες, ἐκέλευεν Ἐπαμεινώνδας τοὺς μὲν ἐπὶ δεξιᾷ τοῦ βήματος θεῖναι, τοὺς δὲ ἐπ' ἀριστερᾷ. Τεθέντων δὲ πάντων ἀναστὰς εἶπεν, Ἐὰν μὲν ἐθελήσητε τοῖς ἄρχουσι πείθεσθαι καὶ τοῖς πολεμίοις ὁμόσε χωρεῖν, οὗτοι ὑμῖν εἰσιν οἱ χρησιμοί, δείξας τοὺς βελτίονας· ἐὰν δὲ ἀποδειμάσῃτε πρὸς τὸν κίνδυνον, ἐκεῖνοι, πρὸς τοὺς χείρονας ἰδῶν. Οὕτω δὲ μέγα φρόνημα ἐπιδεικνυμένην θαρράλῃς οἱ Θηβαῖοι ἔσποντο καὶ μαχεσάμενοι ἐν Λεύκτροις τρόπαιον ἔστησαν.

5. Phocion.

Ἀλέξανδρος ὁ Φιλίππου Φωκίῳ μόνῳ, φασί, τῷ Ἀθηναίων στρατηγῷ γράφων, προσετίθει τὸ χαίρειν· οὕτως ἄρα ἡγήκει τὸν Μακεδόνα ὁ Φωκίων. Ἀλλὰ καὶ τάλαντα αὐτῷ ἀργυρίου ἔπεμψεν ἑκατὸν καὶ πόλεις τέσσαρας ὠνόμασεν, ὧν ἡξίον μίαν, ἣν βούλεται, προσέσθαι αὐτόν, ἵνα ἔχῃ καρποῦσθαι τὰς ἐκείθεν προσόδους. Ἦσαν δὲ αἱ πόλεις αἶδε, Κίος, Ἐλαία, Μύλασα, Πάταρα. Ὁ μὲν οὖν Ἀλέξανδρος μεγαλοφρόνως ταῦτα καὶ μεγαλοπρεπῶς. Ἔτι γε μὴν μεγαλοφρονέστερον ὁ Φωκίων, μήτε τὸ ἀργύριον προσιέμενος, μήτε τὴν πόλιν. Ὡς δὲ μὴ δοκοίῃ πάντῃ ὑπερφρονεῖν τοῦ Ἀλεξάνδρου, ἐτίμησεν αὐτόν κατὰ τόδε· τοὺς ἐν τῇ ἄκρᾳ τῇ ἐν Σάρδεσι δεδεμένους ἄνδρας ἡξίωσεν αὐτόν ἀφρεῖναι ἐλευθέρους αὐτῷ, Ἐχεκρατίδην τὸν σοφιστὴν καὶ Ἀθηνόδωρον τὸν Ἰμβριον καὶ Δημάρατον καὶ Σπάρτωνα· ἀδελφῷ δὲ ἄρα ἦσθη οὗτοι Ῥοδίῳ.

6. Cyrus persuades the Persians to revolt from the Medes.

Κῦρος Πέρσας ἀποστῆναι Μήδων ἔπεισεν ὥδε· δείξας χωρίον αὐτοῖς ἀργὸν καὶ ἀκανθῶδες ἐκέλευσεν ἡμερῶσαι. Οἱ δὲ σὺν πολλῷ πόνῳ ἡμέρωσαν· τῆς δὲ ὑστεραίας ἐκέλευσε λουσαμένους παρεῖναι. Ἐπεὶ δὲ ἦγον, προέθηκεν αὐτοῖς εὐωχίαν ἄφθονον· καὶ μετὰ τὴν εὐωχίαν ἤρετο, ποτέρᾳ κρείσσων ἡμέρα. Οἱ δὲ ὠμολόγησαν τῆς χθὲς τὴν σήμερον τόσῳ κρείττονα, ὅσῳ κακοδαιμονίας εὐδαιμονίαν. Οὐκοῦν, ὁ Κῦρος ἔφη, τὰ τῆς εὐδαιμονίας ἀγαθὰ ἔχετε, ἣν τῆς Μήδων δουλείας ἀποστῆτε. Οἱ οὖν Πέρσαι μὴ μελλήσαντες ἀπέστησαν, καὶ

βασιλέα Κῦρον στησάμενοι αὐτούς τε Μήδους ὑπεστρέψαντο καὶ τῆς ἄλλης Ἀσίας ἤρξαν.

7. Brotherly Love.

Ξέρξης τῷ Δαρείου περὶ τῆς βασιλείας ἀμφισβητῶν ὁ ἀδελφός Ἀριμένης κατέβαιναν ἐκ τῆς Βακτριανῆς· ἔπεμψεν οὖν αὐτῷ δῶρα, φράσαι κελεύσας τοὺς διδόντας, Τούτοις σε τιμᾷ νῦν Ξέρξης ὁ ἀδελφός· ἐὰν δὲ βασιλεὺς ἀναγορευθῇς πάντων ἔση παρ' αὐτῷ μέγιστος. Ἀποδειχθέντος δὲ τοῦ Ξέρξου βασιλέως, ὁ μὲν Ἀριμένης εὐθὺς προσεκύνησε, καὶ τὸ διάδημα περιέθηκεν, ὁ δὲ Ξέρξης ἐκείνῳ τὴν δευτέραν μεθ' ἑαυτὸν ἔδωκε τάξιν.

8. Confidence is half the victory.

Ἀλεξάνδρῳ, μέλλοντι περὶ τῶν ὅλων ἐν Ἀρβήλοις κινδυνεύειν πρὸς ἑκατὸν μυριάδας ἀντιτεταγμένας, προσήεσαν οἱ φίλοι τῶν στρατιωτῶν κατηγοροῦντες ὥς ἐν ταῖς σκηναῖς διαλαλούντων καὶ συντιθεμένων, ὅπως μὴδὲν τῶν λαφύρων εἰς τὸ βασιλικὸν ἀνοίσουσιν, ἀλλ' αὐτοὶ κερδανούσιν· ὁ δὲ μειδιάσας, Ἀγαθὰ, φησὶν, ἀγγέλλετε· νικᾷν ἀνδρῶν, οὐ φεύγειν παρесеυασμένων ἀκούω διαλογισμούς. Καὶ προσιόντες αὐτῷ πολλοὶ τῶν στρατιωτῶν ἔλεγον, ὦ βασιλεῦ, θάρρει, καὶ μὴ φοβοῦ τὸ πλῆθος τῶν πολεμίων· αὐτὴν γὰρ ἡμῶν τὴν ἀλαλὰν οὐχ ὑπομενοῦσιν. Καὶ τῶν δὲ Περσῶν καρτερὰ ἦν ἡ φυγὴ· μεγάλη δὲ τῶν Μακεδόνων ἡ νίκη.

8. Magnanimity of Demetrius Poliorcetes.

Ἀποστάντων τῶν Ἀθηναίων Δημήτριος ὁ Πολιορκητής, ἔλων τὴν πόλιν ἤδη κακῶς ὑπὸ σιτοδείας ἔχου-

σαν, εὐθὺς ἐκκλησίας αὐτῷ συναχθείσης, ἐπέδωκε δωρεὰν σῖτον αὐτοῖς· δημηγορῶν δὲ περὶ τούτων, ἐβαρβάρισε· τῶν δὲ καθημένων τινός, ὡς ἔδει τὸ ῥῆμα λεχθῆναι, παραφωνήσαντος, Οὐκοῦν, ἔφη, καὶ τῆς ἐπανορθώσεως ταύτης ἄλλους ὑμῖν πεντακισχιλίους ἐπιδίδωμι μεδίμνους.

10. The last days of Solon.

Σόλων ὁ Ἐξημεστίδου, ὁ τοῖς Ἀθηναίοις τοὺς νόμους θεῖς, γέρων ἤδη ὢν, ὑπώπτευε Πεισίστρατον τυραννίδι ἐπιθίσεσθαι, ἥνικα παρῆλθεν εἰς τὴν ἐκκλησίαν τῶν Ἀθηναίων καὶ ἤτει φρουρὰν ὁ Πεισίστρατος. Ὅρῶν δὲ τοὺς Ἀθηναίους τῶν μὲν αὐτοῦ λόγων ῥαθύμως ἀκούοντας, προσέχοντας δὲ τῷ Πεισιστράτῳ, ἔφη, ὅτι τῶν μὲν ἐστὶ σοφώτερος, τῶν δὲ ἀνδρείότερος· Ὅπόσοι μὲν γινώσκουσιν, ὅτι φυλακὴν λαβὼν περὶ τὸ σῶμα τύραννος ἔσται, ἀλλὰ τούτων μὲν ἐστὶ σοφώτερος· ὅπόσοι δὲ γινώσκοντες ὑποσιωπῶσι, τούτων ἀνδρείότερός ἐστιν. Ὁ δὲ λαβὼν τὴν δύναμιν, τύραννος κατέστη. Καθεζόμενος δὲ Σόλων πρὸ τῆς οἰκίας, τὴν ἀσπίδα καὶ τὸ δόρυ παραθέμενος ἔλεγεν, ὅτι ἐξώπλισται καὶ βοηθεῖ τῇ πατρίδι ἢ δύναται, στρατηγὸς μὲν διὰ τὴν ἡλικίαν οὐκ ἔτι ὢν, εὖνους δὲ διὰ τὴν γνώμην. Ὅμως οὖν Πεισίστρατος, εἴτε αἰδοῖ τῇ πρὸς τὸν ἄνδρα καὶ τὴν σοφίαν αὐτοῦ, εἴτε καὶ μνήμη τῆς ἐν ἡλικίᾳ φιλίας, οὐδέν γε ἔδρασε κακὸν Σόλωνα.

Ὁ δ' οὖν Σόλων ὀλίγον ὕστερον, ὑπεργήρως ὢν, τὸν βίον ἐτελεύτησεν, ἐπὶ σοφίᾳ καὶ ἀνδρείᾳ μεγάλῃ ἀπολιπὼν δόξαν. Καὶ ἀνέστησαν αὐτῷ χαλκῇν εἰκόνα ἐν τῇ ἀγορᾷ, ἀλλὰ καὶ ἔθαψαν αὐτὸν δημοσίᾳ παρὰ τὰς

πύλας πρὸς τῷ τείχει ἐν δεξιᾷ εἰσιόντων, καὶ περιφροδόμητο αὐτῷ ὁ τάφος.

VI. Irregular Verbs.

1. Short Tales and Anecdotes.

1. Διονύσιος ὁ νεώτερος, ἐκπεσὼν τῆς ἀρχῆς, πρὸς μὲν τὸν εἰπόντα, Τί σε Πλάτων καὶ φιλοσοφία ὠφέλησε; Τὸ τηλικαύτην, ἔφη, τύχης μεταβολὴν ῥαδίως ὑπομένειν. — 2. Ἐρωτηθεὶς δέ, πῶς ὁ μὲν πατὴρ αὐτοῦ, πένης ὢν καὶ ἰδιώτης, ἐκτήσατο τὴν Συρακουσίων ἀρχήν, αὐτὸς δὲ ἔχων, καὶ τυράννου παῖς ὢν, πῶς ἀπέβαλεν· Ὁ μὲν πατήρ, ἔφη, μισουμένης δημοκρατίας ἐπέστη τοῖς πράγμασιν, ἐγὼ δὲ φθονουμένης τυραννίδος. — 3. Ἀγαθοκλέους, υἱοῦ κεραμέως, πόλιν πολιορκούντος, τῶν ἀπὸ τοῦ τείχους τινὲς ἐλοιδοροῦντο, λέγοντες ὅτι, Ὡ κεραμεῦ, τὸν μισθὸν πῶς ἀποδώσεις τοῖς στρατιώταις; Ὁ δὲ πρῶτος καὶ μειδιῶν εἶπεν, Ἐὰν ταύτην ἔλω. Λαβὼν δὲ κατὰ κράτος, ἐπίπρασσε τοὺς αἰχμαλώτους, λέγων, Ἐὰν με πάλιν λοιδορῇτε, πρὸς τοὺς κυρίους ὑμῶν ἔσται μοι ὁ λόγος. — 4. Σμικύθου Νικάνωρα διαβάλλοντος ὡς ἀεὶ κακῶς λέγοντα τὸν Φίλιππον, καὶ τῶν ἐταίρων οἰομένων δεῖν μεταπέμπεσθαι καὶ κολάζειν, Ἀλλὰ μὴν, ἔφη, Νικάνωρ οὐ φαυλότατός ἐστι Μακεδόνων, ἐπισκεπτέον οὖν, μή τι γίγνεται παρ' ἡμῶν. Ὡς οὖν ἔγνω τὸν Νικάνωρα θλιβόμενον ἰσχυρῶς ὑπὸ πενίας, ἡμελημέρον δὲ ὑπ' αὐτοῦ, προσέταξε δωρεάν τινα αὐτῷ δοθῆναι. Πάλιν οὖν τοῦ Σμικύθου λέγοντος, ὅτι θαυμαστά περὶ αὐτοῦ πρὸς ἅπαντας ἐγκώμια λέγων ὁ Νικάνωρ διατελεῖ,

Ορᾶτε οὖν, εἶπεν, ὅτι ἐφ' ἡμῖν αὐτοῖς ἔστι καὶ τὸ καλῶς καὶ τὸ κακῶς ἀκούειν. — 5. Διονύσιος ὁ πρεσβύτερος ἀκούσας τινὰ τῶν πολιτῶν χρυσίον ἔχειν οἴκοι κατορωρυγμένον, ἐκέλευσεν ἀνενεγκεῖν πρὸς αὐτόν· ἔπει δὲ παρακλέψας ὀλίγον ὁ ἄνθρωπος, καὶ μεταστὰς εἰς ἑτέραν πόλιν, ἐπρίατο χωρίον, μεταπεμψάμενος αὐτὸν ἐκέλευσε πᾶν ἀπολαβεῖν, ἡργυμένον χρῆσθαι τῷ πλούτῳ καὶ μηκέτι ποιοῦντα τὸ χρήσιμον ἄχρηστον. — 6. Ληφθέντων πολλῶν αἰχμαλώτων, ὁ Φίλιππος ἐπίπρασκεν αὐτοὺς ἀνεσταλμένῳ τῷ χιτῶνι καθήμενος οὐκ εὐπρεπῶς· εἰς οὖν τῶν πωλουμένων ἀνεβόησε, Φεῖσαι μου, Φίλιππε, πατρικὸς γὰρ εἰμί σου φίλος· ἐρωτήσαντος δὲ Φιλίππου, Πόθεν, ὦ ἄνθρωπε, γενόμενος καὶ πῶς; Ἐγγὺς, ἔφη, φράσαι σοι βούλομαι προσελθὼν· ὥς οὖν προσήχθη, Μικρόν, ἔφη, κατωτέρω τὴν χλαμύδα ποιήσον, ἀσχημονεῖς γὰρ οὕτω καθήμενος· καὶ ὁ Φίλιππος, Ἄφεςτε αὐτόν, εἶπεν, ἀληθῶς γὰρ εὖνους ὢν καὶ φίλος ἐλάνθανεν. — 7. Ἰππάρχου τοῦ Εὐβοέως ἀποθανόντος, δηλὸς ἦν ὁ αὐτὸς βαρέως φέρων· εἰπόντος δέ τινος, Ἀλλὰ μὴν ὥραϊος ὢν ἐκεῖνος ἀποτέθνημεν, Ἐαυτῷ γε, εἶπεν, ἐμοὶ δὲ ταχέως· ἔφθη γὰρ τελευτήσας, πρὶν ἢ παρ' ἐμοῦ χάριν ἀξίαν τῆς φιλίας ἀπολαβεῖν. — 8. Ἀγανακτοῦντων τῶν φίλων, ὅτι συνρίττουσιν αὐτὸν ἐν Ὀλυμπίοις εὖ πεπονθότες οἱ Πελοποννήσιοι, Τί οὖν, εἶπεν, ἐὰν κακῶς πάθωσιν; — 9. Ἀλέξανδρος ἐπιστολὴν παρὰ τῆς μητρὸς ἀναγιγνώσκων, αἰτίας ἀπορρήτους κατ' Ἀντιπάτρου καὶ διαβολὰς ἔχουσαν, ἅμα τοῦ Ἡφαιστιῶνος, ὥσπερ εἰώθει, συναναγιγνώσκοντος, οὐκ ἐκώλυσεν· ὥς δὲ ἀνέγνω, τὴν ἑαυτοῦ τῷ στόματι τῷ ἐκείνου τὴν σφραγίδα ἐπέθηκεν. — 10. Τοξεύματι πληγεὶς εἰς τὸ σκέλος, ὥς πολλοὶ συνέδραμον τῶν πολλὰκις εἰωθότων αὐτόν

θεὸν προσαγορεύειν, Τουτὶ μὲν αἷμα, εἶπεν, ἄς ὁρᾷτε, καὶ οὐκ

Ἰχώρ, οἷός τε ῥέει μακάρεσσι θεοῖσιν.

11. Ἀντίγονος πρὸς τὸν υἱὸν Φίλιππον πυθόμενον πλειόνων παρόντων, Πότε μέλλομεν ἀναξυγενῆναι; Τί δέδοικας, εἰπέ μοι, μὴ μόνος τῆς σάλπιγγος οὐκ ἀκούσῃ; — 12. Πύρρῳς ἐπεὶ συμβαλὼν Ῥωμαίοις δις ἐνίκησε, πολλοὺς τῶν φίλων καὶ τῶν ἡγεμόνων ἀπολέσας, Ἄν ἔτι μίαν, ἔφη, μάχην Ῥωμαίους νικήσωμεν, ἀπολώλαμεν. — 13. Ἐπεὶ δὲ Σικελίας ἀποτυχῶν ἐξέπλει, μεταστραφεὶς ὀπίσω πρὸς τοὺς φίλους, Οἶαν, ἔφη, Ῥωμαίοις καὶ Καρχηδονίοις ἀπολείπομεν παλαίστραν! — 14. Ἀλκibiάδης ἔτι παῖς ὢν ἐλήφθη λαβὴν ἐν παλαίστρᾳ, καὶ μὴ δυνάμενος διαφυγεῖν, ἔδρακε τὴν χεῖρα τοῦ καταπαλαίουτος· εἰπόντος δ' ἐκείνου, Ἀάκνεις, ὡς αἱ γυναῖκες, Οὐμενοῦν, εἶπεν, ἀλλ' ὡς οἱ λέοντες. — 15. Ἐπεὶ Φωκίων λέγων ποτὲ γνώμην πρὸς τὸν δῆμον εὐδοκίμει, καὶ πάντας ὁμαλῶς ἑώρα τὸν λόγον ἀποδεχομένους, ἐπιστραφεὶς πρὸς τοὺς φίλους εἶπεν, Οὐ δῆπου κακόν τι λέγων ἑμαυτὸν λέληθα; — 16. Τῇ Ἀττικῇ τῶν Μακεδόνων προσβαλόντων καὶ πορθούντων τὴν παραλίαν, ἐξήγαγε τοὺς ἐν ἡλικίᾳ· πολλῶν δὲ συνδραμόντων πρὸς αὐτὸν καὶ ἐγκλευσαμένων ἐκείνων τὸν λόφον καταλαβεῖν καὶ ἐνταῦθα τάξαι τὴν δύναμιν, Ὡς Ἡράκλεις, εἶπεν, ὡς πολλοὺς ὁρῶ στρατηγούς, στρατιώτας δὲ ὀλίγους! Οὐ μὴν ἀλλὰ συμβαλὼν τοῖς πολεμίοις, ἐκράτησε καὶ διέφθειρε Νικίωνα, τὸν ἄρχοντα τῶν Μακεδόνων. — 17. Ἀλκibiάδης ἀκούσας, ὅτι θάνατος αὐτοῦ καὶ τῶν σὺν αὐτῷ κατέγνωσται, Δείξωμεν οὖν, εἶπεν, ὅτι ζῶμεν. Καὶ πρὸς Λακεδαιμονίους τραπόμενος, τὸν Δεκελεικὸν ἡγερεν ἐπὶ τοὺς Ἀθηναίους πόλεμον. — 18. Λύσαν-

δρος, Διονυσίου τοῦ τυράννου πέμψαντος ἱμάτια ταῖς θυγατράσιν αὐτοῦ τῶν πολυτελεῶν, οὐκ ἔλαβεν, εἰπὺν, δεδιέναι, μὴ διὰ ταῦτα μᾶλλον αἰσχυραὶ φανῶσιν. — 19. Ἀρχίδαμος ὁ Ἀγησιλάου, καταπελτικὸν ἰδὼν βέλος τότε πρῶτον ἐκ Σικελίας κομισθέν, ἀνεβόησεν, ὦ Ἡράκλεις, ἀπόλωλεν ἀνδρὸς ἀρετή. — 19^a. Βίων πρὸς τὸν τὰ χωρία κατεδηδοκῶτα, Τὸν μὲν Ἀμφιάραον, ἔφη, ἡ γῆ κατέπιε, σὺ δὲ τὴν γῆν. — 20. Βίων πλέων ποτὲ μετὰ πονηρῶν λησταῖς περιέπεσε· τῶν δέ, Ἀπολώλαμεν, εἰπόντων, ἐὰν γνωσθῶμεν, Ἐγὼ δέ, φησὶν, ἐὰν μὴ γνωσθῶμεν. — 21. Ἀνταλκίδας πρὸς τὸν Ἀθηναῖον ἀμαθεῖς ἀποκαλοῦντα τοὺς Λακεδαιμονίους, Μόνοι γοῦν, εἶπεν, ἡμεῖς οὐδὲν μεμαθήκαμεν κακὸν παρ' ὑμῶν. — 22. Ἐπεὶ Πελοπίδας, παρὰ τὸ δίκαιον ἄλους ἐπὶ Ἀλεξάνδρου τοῦ Φεραίων τυράννου καὶ δεθείς, κακῶς αὐτὸν ἔλεγεν, εἰπόντος ἐκείνου, Σπεύδεις ἀποθανεῖν; Πάνυ μὲν οὖν εἶπεν, ἵνα μᾶλλον ἐπὶ σέ παροξυνθῶσι Θηβαῖοι, καὶ σὺ δίκην δῶς θᾶσσον. — 23. Σαμίων πρεσβευταῖς μακρολογοῦσιν ἔφασαν οἱ Σπαρτιαῖται, Τὰ μὲν πρῶτα ἐπιλελήσμεθα, τὰ δὲ ὕστερα οὐ συνείκαμεν διὰ τὸ τὰ πρῶτα ἐπιλελῆσθαι. — 24. Ἀργείου ποτὲ εἰπόντος, Πολλοὶ τάφοι παρ' ἡμῖν εἰσι Σπαρτιατῶν, Λάκων εἶπεν, Ἀλλὰ μὴν παρ' ἡμῖν Ἀργείων οὐδὲ εἷς· ὥς αὐτῶν μὲν πολλάκις Ἀργους ἐπιβεβηκότων, Ἀργείων δὲ τῆς Σπάρτης οὐδέποτε.

2. Characteristics of Socrates and Diogenes.

(Continuation of pp. 19—22.)

1. Σωκράτης ὁ φιλόσοφος πολλοὺς ἐπιθυμητὰς καὶ ἀστοὺς καὶ ξένους λαβὼν, οὐδένα πώποτε μισθὸν τῆς συνουσίας ἐπράττετο, ἀλλὰ πᾶσιν ἀφθόνως ἐπήρκει

τῶν ἑαυτοῦ· μισθοῦ δ' ἀπεχόμενος ἐνόμιζεν ἐλευθερίας ἐπιμελεῖσθαι· τοῖς δὲ λαμβάνουσι τῆς ὁμιλίας μισθὸν ἀναγκαῖον εἶναι διαλέγεσθαι, παρ' ὧν ἂν λάβοιεν τὸν μισθόν. Ἐθαύμαζε δ', εἴ τις ἀρετὴν ἐπαγγελλόμενος ἀργύριον πράττειτο καὶ μὴ νομίζοι τὸ μέγιστον κέρδος ἔξειν, φίλον ἀγαθὸν κτησάμενος· ἀλλὰ φοβοῖτο, μὴ δ' γενόμενος καλὸς κάγαθος τῷ τὰ μέγιστα εὐεργετήσαντι μὴ τὴν μεγίστην χάριν ἔξοι. — 2. Ὁ αὐτὸς πρὸς τὸν πυνθόμενον, τίς πλουσιώτατος, εἶπεν· Ὁ ἐλαχίστοις ἀρχούμενος· αὐτάρκεια γὰρ φύσεώς ἐστι πλοῦτος. — 3. Ἰδὼν Ἀντισθένη τὸν κυνικὸν τὸ διερῶν γὰρ ἱματίου μέρος αἰεὶ ποιοῦντα φανερόν· Οὐ παύσῃ, ἔφη, ἐγκαλλωπιζόμενος ἡμῖν; — 4. Σωκράτης Ἀρχελάου τοῦ Μακεδόνων βασιλέως μεταπεμπομένου αὐτόν, ὥς ποιήσοντος πλούσιον, ἐκέλευσεν ἀπαγγεῖλαι αὐτῷ, ὅτι Ἀθήνησι τέσσαρες εἰσι χοῖνικες ἀλφίτων ὀβόλου ὧνιοι, καὶ κρῆναι ὕδατος ῥέουσιν — 5. Ὁ αὐτὸς ἐκέλευε τοὺς νέους πολλάκις εἰσ-
οπτρίζεσθαι, τοὺς μὲν εὐπρεπεῖς, ἵνα ὅμοιον ποιοῖεν τῷ εἶδει τὸν τρόπον, τοὺς δὲ ἀμόρφους, ἵνα περιστέλλοιεν τὸ δυσειδὲς τῇ εὐτροπίᾳ. — 6. Ὀρῶν δ' Σωκράτης τὸν Ἀλκιβιάδην τετυφωμένον ἐπὶ τῷ πλούτῳ καὶ μεγαφρονοῦντα ἐπὶ τοῖς ἀγροῖς, ἤγαγεν αὐτὸν ἐπὶ τινα τόπον, ἔνθα ἀνέκειτο πινάμον ἔχον γῆς περίοδον, καὶ προσέταξε τὴν Ἀττικὴν ἐνταῦθα ἀναζητεῖν. Ὡς δὲ εὔρε, προσέταξε τοὺς ἀγροὺς τοὺς ἰδίους διαθρῆσαι. Τοῦ δὲ εἰπόντος, Ἀλλ' οὐδαμοῦ γεγραμμένοι εἰσὶν· Ἐπὶ τούτοις, εἶπε, μέγα φρονεῖς, οἵπερ οὐδὲν μέρος τῆς γῆς εἰσὶν; — 7. Σωκράτους φεύγοντος τὴν δίκην, Ἀυσίας λόγον τινὰ συγγράψας ἦλθεν αὐτῷ κομίζων, καὶ ἐκέλευε χρή-
σασθαι· τοῦ δὲ Ἀυσίου εἰπόντος, καὶ μὴν κάλλιστον αὐτὸν εἶναι, Καὶ τὰ ῥόδα, ἔφη, κάλλιστά ἐστιν, ἀλλ'

οὐ πρέπειν αὐτῷ τὸ στεφάνωμα. Τεθνήξῃ τοίνυν, ἔφη ὁ Λυσίας, εἰ μὴ οὕτως ἀπολογήσῃ· ὁ δέ, Εἰ γάρ, ἔφη, καὶ μὴ νῦν, πάντως τεθνήξομαι. — 8. Ἐορτῆς οὔσης παρὰ τοῖς Ἀθηναίοις, ἐφιλοτιμήσατο ὁ Ἀλκιβιάδης δῶρα πολλὰ πέμψαι τῷ Σωκράτει. Τῆς οὖν Ξανθίππης καταπλαγείσης καὶ τὸν Σωκράτην λαβεῖν αὐτὰ ἀξιούσης, ἔφη· Ἀλλὰ καὶ ἡμεῖς τῇ τοῦ Ἀλκιβιάδου φιλοτιμίᾳ παραταξόμεθα, μὴ λαβεῖν τὰ πεμφθέντα ἀντιφιλοτιμησάμενοι.

9. Διογένης εἰς Μύνδον ἐλθὼν καὶ θεασάμενος μεγάλας τὰς πύλας, μικρὰν δὲ τὴν πόλιν, Ἄνδρες Μύνδιοι, ἔφη, κλείσατε τὰς πύλας, μὴ ἡ πόλις ὑμῶν ἐξέλθῃ. — 10. Πλάτωνος ὀρισσαμένου, Ἄνθρωπός ἐστι ζῶον δίπουν ἄπτερον, καὶ εὐδοκιμοῦντος, Διογένης τίλας ἀλεκτρυόνα εἰσήνεγκεν εἰς τὴν σχολὴν αὐτοῦ καὶ φησιν, Οὗτός ἐστιν ὁ Πλάτωνος ἄνθρωπος. — 11. Ἰδὼν ποτε Ὀλυμπιονίκην πρόβατα νέμοντα, Ταχέως, εἶπεν, ὦ βέλτιστε, μετέβης ἀπὸ τῶν Ὀλυμπίων ἐπὶ τὰ Νεμέα. — 12. Ἰδὼν ποτε δύο Κενταύρους κάκιστα ἐξωγραφημένους, ἔφη· Πότερος οὖν τούτων Χείρων ἐστίν; — 13. Ἰδὼν τοξότην ἀφυσῇ, παρὰ τὸν σκοπὸν ἐκάθισεν, εἰπὼν, ἵνα μὴ πληγῶ. — 14. Ἦλγει τὸν ὦμον Διογένης ἢ τραθεῖς, οἶμαι, ἢ ἐξ ἄλλης τινὸς αἰτίας. Ἐπεὶ δὲ ἐδόκει σφόδρα ἀλγεῖν, τῶν τις ἀχθομένων αὐτῷ κατεκερτόμει λέγων· Τί οὖν οὐκ ἀποθνήσκεις, ὦ Διογενες, καὶ σεαντὸν ἀπαλλάττεταις κακῶν; Ὁ δὲ εἶπε· Τοὺς εἰδότες, ἃ δεῖ πράττειν ἐν τῷ βίῳ, καὶ ἃ δεῖ λέγειν, τούτους γε ζῆν προσήκει (ὧν καὶ αὐτὸς ὡμολόγει εἶναι). Σοὶ μὲν οὖν, ἔφη, οὐκ εἰδότει τά τε λεκτέα καὶ τὰ πρακτέα, ἀποθανεῖν ἐν καλῷ ἐστίν· ἐμὲ δὲ τὸν ἐπιστί-

μονα ἐκείνων πρέπει ζῆν. — 15. Ἐπῆγει ποτὲ Σπαρτιάτης τὸ ἔπος Ἡσιόδου, τὸ λέγον·

Οὐδ' ἂν βοῦς ἀπόλοιτ', εἰ μὴ γείτων κακὸς εἴη, ἀκούοντος Διογένους· ὁ δὲ εἶπε· Καὶ μὴν Μεσσήνιοι καὶ αἱ βόες αὐτῶν ἀπολώλασι, καὶ ὑμεῖς αὐτῶν ἔστε οἱ γείτονες. — 16. Διογένης, ὅτε λοιπὸν ἐνόσει ἐπὶ θανάτῳ, ἑαυτὸν φέρων μόνον ἔρριψε κατὰ τινος γεφυρίου πρὸς γυμνασίῳ ὄντος, καὶ προσέταξε τῷ τῆς παλαίστρας φύλακι, ἐπειδὰν αἰσθῆται ἀποπεπνευκότα αὐτόν, ῥίψαι εἰς τὸν Ἰλισσόν. Οὕτως ἄρα ὀλίγον ἔμελε Διογένηι καὶ θανάτου καὶ ταφῆς. Οἱ δὲ λέγουσιν, αὐτὸν παρὰ Ξενιάδῃ τῷ Κορινθίῳ γηρᾶναι καὶ ἀποθανόντα ταφῆναι ὑπὸ τῶν υἱῶν αὐτοῦ.

3. Pride and stratagem of the Theban Ismenias.

Ἰσμηνίου τοῦ Θηβαίου σοφὸν ἅμα καὶ Ἑλληνικὸν οὐκ ἂν κρυφαίμην ἔργον. Πρεσβεύων οὗτος ὑπὲρ τῆς πατρίδος πρὸς βασιλέα τῶν Περσῶν ἀφίκετο μὲν, ἐβούλετο δὲ αὐτὸς ὑπὲρ ὧν ἦκεν ἐντυχεῖν τῷ Πέρσῃ. Ἐφη οὖν πρὸς αὐτόν ὁ χιλιάρχος, ὁ καὶ τὰς ἀγγελίας εἰσκομίζων τῷ βασιλεῖ καὶ τοὺς δεομένους εἰσάγων, Ἄλλ', ὦ ξένε Θηβαῖε, (ἔλεγε δὲ ταῦτα παίζων δι' ἐρμηνέως, Τιθραύστης δὲ ἦν ὄνομα τῷ χιλιάρχῳ) νόμος ἐστὶν ἐπιχώριος Πέρσαις τὸν εἰς ὀφθαλμοὺς ἐλθόντα τοῦ βασιλέως μὴ πρότερον λόγου μεταλαγχάνειν, πρὶν ἢ προσκυνῆσαι αὐτόν. Εἰ τοίνυν αὐτὸς διὰ σαντοῦ συγγενέσθαι θέλεις αὐτῷ, ὥρα σοι τὰ ἐκ τοῦ νόμου δοῶν· εἰ δὲ μή, τὸ αὐτό σοι τοῦτο καὶ δι' ἡμῶν ἀνυσθήσεται καὶ μὴ προσκυνήσαντι. Ὁ τοίνυν Ἰσμηνίας, Ἄγε με, εἶπεν. Καὶ προσελθὼν καὶ ἐμφανὲς τῷ βασιλεῖ γενόμενος, περιελόμενος τὸν δακτύλιον, ὃν ἔτυχε φορῶν, ἔρριψεν ἀδήλως

παρὰ τοὺς πόδας· καὶ ταχέως ἐπικύψας, ὡς δὴ προσκυνῶν, πάλιν ἀνείλετο αὐτόν, καὶ δόξαν μὲν ἀπέστειλε τῷ Πέρσῃ προσκυνήσεως· οὐ μὴν ἔδρασεν οὐδὲν τῶν ἐν τοῖς Ἑλλήσιν αἰσχύνῃν φερόντων. Πάντα οὖν, ὅσα ἡβουλήθη, κατεπράξατο, οὐδὲ ἡτύχησέ τι ἐκ τοῦ Πέρσου.

4. Presence of mind of a countryman and gratitude of a king.

Νόμος ὅδε Περσικὸς ἐν τοῖς μάλιστα ὑπ' αὐτῶν φυλαττόμενος· ὅταν εἰς Πέρσας ἐλαύνῃ βασιλεύς, πάντες αὐτῷ Πέρσαι κατὰ τὴν ἑαυτοῦ δύναμιν ἕκαστος προσκομίζει. Φασὶν οὖν ἄνδρα Πέρσῃν, ᾧ ὄνομα ἦν Σιναιίτης, πόρῳ τῆς ἐπαύλεως τῆς ἑαυτοῦ ἐντυχεῖν Ἀρταξέρξῃ τῷ ἐπικαλουμένῳ Μνήμονι. Ἀπολειφθέντα οὖν θορυβηθῆναι δέει τοῦ νόμου καὶ αἰδοῖ τοῦ βασιλέως. Οὐκ ἔχων δὲ ὃ τι χρήσεται τῷ παρόντι, ἡτηθῆναι τῶν ἄλλων Περσῶν μὴ φέρων, μηδὲ ἄτιμος δόξαι, τῷ μὴ δωροφορεῖσθαι βασιλέα, ἀλλ' οὗτός γε πρὸς τὸν ποταμὸν τὸν πλησίον παραρρέοντα, ᾧ Κύρος ὄνομα, ἐλθὼν σὺν σπουδῇ καὶ ἡ ποδῶν εἶχε μάλιστα, ἐπικύψας, ἀμφοτέραις ταῖς χερσὶν ἀρυσάμενος τοῦ ὕδατος, Βασιλεῦ, φησὶν, Ἀρταξέρξῃ, δι' αἰῶνος βασιλεύοις· νῦν μὲν οἶν σε, ὅπως ἔχω, τιμῶ, ὥς ἂν μὴ ἀγέραστος τὸ κατ' ἐμὲ παρέλθῃς. Τιμῶ δέ σε Κύρου ποταμοῦ ὕδατι. Ὅταν δὲ ἐπὶ τὸν σταθμὸν τὸν σὸν παραγένῃ, οἴκοθεν, ὥς ἐνι μάλιστα, οὕτω τιμήσω σε· καὶ δὴ οὐδὲν ἐλάττων γενοίμην ἂν τινος τῶν ἄλλων τῶν ἤδη σε δεξιωσαμένων τοῖς δώροις. Ἐπὶ τούτοις Ἀρταξέρξης ἥσθη, καὶ, Λέχομαι ἡδέως, φησὶν, ἄνθρωπε, τὸ δαῖρον, καὶ τιμῶ γε αὐτὸ τῶν πάνυ πολυτελῶν, καὶ ἰσοστάσιον ἐκείνοις λέγω, πρῶτον μὲν, ὅτι ὕδωρ ἐστὶ τὸ πάντων ἄριστον· δεύτερον

δέ, ὅτι Κύρου ὄνομα ἐν ἑαντῷ φέρει. Καὶ σὶ δέ μοι καταλόντι ἐν τῷ σταθμῷ πάντως ἐπιφάνηθι. Ταῦτα εἰπὼν προσέταξε τοῖς εὐνούχοις λαβεῖν τὸ ἐξ αὐτοῦ δῶρον. Οἱ δὲ τὴν ταχίστην προσδραμόντες εἰς χρυσὴν φιάλην ἐδέξαντο ἐκ τῶν χειρῶν αὐτοῦ τὸ ὕδωρ. Ἐλθὼν δὲ ἔνθα κατέλυνεν ὁ βασιλεὺς ἔπεμψε τῷ ἀνδρὶ τῷ Πέρσῃ στολὴν Περσικὴν καὶ φιάλην χρυσὴν καὶ χιλίουσ δαρεικούς καὶ προσέταξε τὸν κομίζοντα αὐτὰ εἰπεῖν τῷ λαβόντι· Κελεύει σε βασιλεὺς, ἐκ μὲν τούτου τοῦ χρυσίου εὐφραίνειν τὴν σεαυτοῦ ψυχὴν, ἐπεὶ καὶ σὺ τὴν ἐκείνου εὐφρανας, μὴ αὐτὸν ἀγέραςτον, μηδὲ ἄτιμον ἐάσας, ἀλλ' ὥς ἦδη ἐχώρει, ταύτῃ τιμήσας· βούλεται δέ σε καὶ τῇ φιάλῃ ταύτῃ ἀρνούμενον πίνειν ἐξ ἐκείνου τοῦ ὕδατος.

5. He who is careful in small things, will be so in great ones.

Ῥοιὰν ἐπὶ λίκνου μεγίστην ὁ Μίσης Ἀρταξέρξης τῷ βασιλεῖ ἐλαύνοντι τὴν Περσίδα προσεκόμισεν. Τὸ μέγεθος οὖν αὐτῆς ὑπερεκπλαγεῖς ὁ βασιλεὺς, ἐκ ποίου παραδείσου, φησί, λαβὼν φέρεις μοι τὸ δῶρον τοῦτο; Τοῦ δὲ εἰπόντος, ὅτι οἴκοθεν καὶ τῆς αὐτοῦ γεωργίας, ὑπερήσθη καὶ δῶρα μὲν αὐτῷ βασιλικά ἔπεμψε καὶ ἐπεῖπε, Νῆ τὸν Μίδραν, ἀνὴρ οὗτος ἐκ τῆς ἐπιμελείας ταύτης δυνίσεται καὶ πόλιν, κατὰ γε τὴν ἐμὴν κρίσιν, ἐκ μικρᾶς μεγάλῃν ποιῆσαι. — Ἔοικε δὲ ὁ λόγος ὁμολογεῖν οὗτος, ὅτι πάντα ἐκ τῆς ἐπιμελείας καὶ τῆς διαρκοῦς φροντίδος καὶ τῆς σπουδῆς τῆς ἀνελλιποῦς καὶ τῶν κατὰ φύσιν δύναται ἂν κρείττω γενέσθαι.

6. The true enjoyment.

Τιμόθεος ὁ Κόνωνος, ὁ Ἀθηναίων στρατηγός, ὅτε ἐν ἀκμῇ τῆς εὐτυχίας ἦν καὶ ἤρει τὰς πόλεις ῥᾶστα, ὥστε οὐκ εἶχον Ἀθηναῖοι, ὅποι ποτὲ αὐτὸν κατάθωνται ὑπὸ θαύματος τοῦ περὶ τὸν ἄνδρα, περιέτυχε Πλάτωνι τῷ Ἀρίστωνος, βαδίζοντι ἔξω τοῦ τείχους μετὰ τινων γνωρίμων. Ἰδὼν δὲ αὐτὸν σεμνὸν μὲν τὸ πλάτος, ἤλεον δὲ τῷ προσώπῳ, διαλεγόμενον δὲ οὐχὶ περὶ εἰσφορᾶς χρημάτων, οὐδὲ ὑπὲρ τριηρῶν, οὐδὲ ὑπὲρ ναυτικῶν, οἷδὲ ὑπὲρ πληρωμάτων, οὐδὲ ὑπὲρ τοῦ δεῖν βοηθεῖν, οὐδὲ ὑπὲρ φόρου τοῦ τῶν συμμάχων, οὐδὲ ὑπὲρ τῶν νησιωτῶν, ἢ ὑπὲρ ἄλλου τινὸς τοιούτου, ἀλλ' ὑπὲρ ὧν εἰώθει σπουδάζειν ὁ Πλάτων· τότε ἐπέστη ὁ Τιμόθεος καὶ εἶπεν· Ὡ τοῦ βίου καὶ τῆς ὄντως εὐδαιμονίας. Ἐκ τούτων οὖν δῆλον, ὡς ἑαυτὸν οὐ πάννυ τι εὐδαιμόνα ἀπέφαιναν, ὅτι μὴ ἐν τούτοις, ἀλλ' ἐν τῇ παρ' Ἀθηναίων δόξῃ καὶ τιμῇ ἦν.

Ὁ αὐτὸς ἀποστάς ποτε τῶν δειπνῶν τῶν πολυτελῶν καὶ τῶν ἐστιάσεων τῶν στρατηγικῶν ἐκείνων, παραληφθεὶς ὑπὸ τοῦ Πλάτωνος εἰς τὸ ἐν Ἀκαδημίᾳ συμπόσιον καὶ ἐστιαθεὶς ἀφελῶς ἅμα καὶ μουσικῶς, ἔφη πρὸς τοὺς οἰκείους ἐπανελθὼν, ὅτι ἄρα οἱ παρὰ Πλάτωνι δειπνοῦντες καὶ τῇ ὑστεραίᾳ καλῶς διάγονσιν. Ἐκ δὲ τούτου διέβαλεν ὁ Τιμόθεος τὰ πολυτελῆ δεῖπνα καὶ φορτικά, ὡς πάντα ἐς τὴν ὑστεραίαν οὐκ εὐφραίνοντα. — Λόγος δὲ καὶ ἐκεῖνος ὁ ἀδελφὸς τῷ προειρημένῳ καὶ ταῦτὸν νοῶν, οὐ μὴν τὰ αὐτὰ λέγων, περιείσιν, ὅτι ἄρα τῇ ὑστεραίᾳ ὁ Τιμόθεος περιτιχὼν τῷ Πλάτωνι εἶπεν· Ὑμεῖς, ὦ Πλάτων, εὖ δειπνεῖτε μᾶλλον εἰς τὴν ὑστεραίαν, ἢ εἰς τὴν παροῦσαν.

7. The true Possession.

Ἔστι τις λόγος, ὡς ἄρα ἰδὼν ἀνὴρ ἄνδρα ἕτερον ἀργύριον ἀναιρούμενον πολὺ ἐδεῖτο αὐτῷ δανεῖσαι ἐπὶ τόκῳ· ὁ δ' οὐκ ἠθέλησε διδόναι, ἀλλ' ἦν τοιοῦτος ὥστε ἀπιστεῖν τε καὶ ὠφελεῖν μηδένα. Φέρων δ' ἀπέθετό ποιδή, καὶ τις καταμαθὼν τοῦτο ποιοῦντα ὑφείλετο· ὑστέρῳ δὲ χρόνῳ ἐλθὼν οὐχ εὗρισκε τὰ χρήματα ὁ καταθέμενος. Περιαλγὼν οὖν τῇ συμφορᾷ τὰ τε ἄλλα, καὶ ὅτι οὐκ ἔδωκε τῷ δεομένῳ, ὁ ἂν αὐτῷ καὶ σῶον ἦν καὶ ἕτερον προσέφερεν, ἀπαντήσας δὲ τῷ ἀνδρὶ τῷ τότε δανειζομένῳ ἀπωλοφύρετο τὴν συμφορὰν, ὅτι ἐξήμαρτε, καὶ ὅτι αὐτῷ μεταμέλει οὐ χαρισαμένῳ, ἀλλ' ἀχαριστήσαντι, καὶ πάντως αὐτῷ ἀπώλετο τὸ ἀργύριον· ὁ δ' αὐτὸν ἐκέλευε μὴ φροντίζειν, ἀλλὰ νομίζειν αὐτὸ εἶναι καταθεθαιμένον καὶ μὴ ἀπολωλέναι, καταθέμενον λίθον εἰς τὸ αὐτὸ χωρίον. Πάντως γὰρ οὐδ', ὅτε ἦν σοι, ἐχρῶ αὐτῷ, ὅθεν μὴδὲ νῦν νόμιζε στέρεσθαι μηδενός· ὅτῳ γάρ τις μὴ ἐχρήσατο μὴδὲ χρήσεται, ὄντος ἢ μὴ ὄντος αὐτῷ, οὐδὲν οὔτε πλεόν οὔτε ἔλασσον βλάπτεται.

8. Seek not glory in trifling things.

Ἀννίκερις ὁ Κυρηναῖος ἐπὶ τῇ ἱππείᾳ μέγα ἐφρόνει καὶ ἀρμάτων ἐλάσει. Καὶ οὖν ποτε ἠβουλήθη Πλάτωνι ἐπιδειξάσθαι τὴν τέχνην. Ζεύξας οὖν τὸ ἄρμα, περιέλασεν ἐν Ἀκαδημίᾳ δρόμους παμπόλλους, οὕτως ἀκριβῶς φυλάττων τοῦ δρόμου τὸν στοῖχον, ὥστε μὴ παραβαίνειν τὰς ἀρματοτροχίας, ἀλλ' αἰεὶ κατ' αὐτῶν ἵεναι. Οἱ μὲν οὖν ἄλλοι πάντες, ὥσπερ εἰκός, ἐξεπλήγησαν. Ὁ δὲ Πλάτων τὴν ἱπερβάλλουσαν αὐτοῦ σπουδὴν διέβαλεν, εἰπὼν, Ἀδύνατόν ἐστι, τὸν εἰς μικρὰ

οὕτω καὶ οὐδενὸς ἄξια τοσαύτην φροντίδα κατατιθέμενον ἵπὲρ μεγάλων τινῶν σπουδάσαι. Πᾶσαν γὰρ αὐτῷ τὴν διάνοιαν εἰς ἐκεῖνα ἀποτιθέντι ἀνάγκη ὀλιγωρεῖν τῶν ὄντως θαυμάζεσθαι δικαίων.

9. Reward of filial Love.

“Ὅτε ἑάλω τὸ Ἴλιον, οἰκτεῖραντες οἱ Ἀχαιοὶ τὰς τῶν ἀλίσκομένων τύχας πάννυ Ἑλληνικῶς τόδε κηρυῖσαι λέγονται· Ἐκαστον τῶν ἐλευθέρων ἐν ᾧ τι καὶ βούλεται τῶν οἰκείων ἀπενεγκεῖν ἀράμενον. Ὁ οὖν Αἰνείας τοὺς πατρώους θεοὺς βαστάσας ἔφερεν, ὑπεριδὼν τῶν ἄλλων. Ἡσθύντες οὖν ἐπὶ τῇ τοῦ ἀνδρὸς εὐσεβείᾳ οἱ Ἕλληνες καὶ δεύτερον αὐτῷ κτῆμα συνεχώρησαν λαβεῖν. Ὁ δὲ τὸν πατέρα πάννυ σφόδρα γεγηρακότα ἀναθέμενος ὥμοις ἔφερεν. Ὑπερεκπλαγέντες οὖν καὶ ἐπὶ τούτῳ οὐκ ἦμιστα, πάντων αὐτῷ τῶν οἰκείων κτημάτων ἀπέστησαν, ὁμολογοῦντες, ὅτι πρὸς τοὺς εὐσεβεῖς τῶν ἀνθρώπων, καὶ τοὺς θεοὺς καὶ τοὺς γειναμένους δι’ αἰδοῦς ἄγοντας καὶ οἱ φύσει πολέμιοι ἡμεροὶ γίνονται.

10. When do kings hear the truth?

Ἀντίοχος ὁ στρατεύσας δεύτερον ἐπὶ Πάρθους, ἐν τινι κυνηγεσίῳ καὶ διωγμῷ τῶν φίλων καὶ θερᾶντων ἀποπλανηθεὶς, εἰς ἔπαυλιν πενήτων ἀνθρώπων ἀγνοούμενος εἰσῆλθε· καὶ παρὰ τὸ δεῖπνον ἐμβάλων λόγον περὶ τοῦ βασιλέως, ἤκουσεν, ὅτι τᾶλλα χρηστός ἐστι, φίλοις δὲ μοχθηροῖς ἐπιτρέπων τὰ πλεῖστα παρορᾷ, καὶ πολλάκις ἀμελεῖ τῶν ἀναγκαίων διὰ τὸ λίαν φιλόθηρος εἶναι. Τότε μὲν οὖν ἐσιώπησεν· ἅμα δὲ ἡμέρᾳ τῶν δορυφόρων παραγενομένων ἐπὶ τὴν ἔπαυλιν, φανερὸς γενόμενος, προσφερομένης τῆς πορφύρας αὐτῷ

καὶ τοῦ διαδήματος, Ἀλλ' ἀφ' ἧς, εἶπεν, ἡμέρας ὑμᾶς ἀνείληφα, πρῶτον χθρὲς ἀληθινῶν λόγων ἤκουσα περὶ ἔμαντοῦ.

11. Courage of a Spartan boy.

Παῖς Σπαρτιάτης, ἐπεὶ παρῆν ὁ καιρὸς, ἐν ᾧ κλέπτειν ἐνενόμιστο τοὺς ἐλευθέρους παῖδας, ὅτι τις δύνατο, καὶ μὴ λαθεῖν αἰσχρὸν ἦν, ὡς οἱ σὺν αὐτῷ παῖδες ζῶν ἔκλεψαν ἀλωπέκιον, καὶ ἔδοσαν αὐτῷ φυλάττειν· παραγενομένων τῶν ἀπολωλεκότων ἐπὶ ζήτησιν, ἔτυχε μὲν ὑποβαλὼν τὸ ἀλωπέκιον ὑπὸ τὸ αὐτοῦ ἱμάτιον· ἀγριαίνοντος δὲ τοῦ θηρίου καὶ τὴν πλευρὰν αὐτοῦ κατεσθίοντος μέχρι τῶν σπλάγχων, ἠρέμει, ἵνα μὴ γένηται καταφανής. Ὡς δὲ ὕστερον ἐκείνων ἀπελθόντων ἐθεάσαντο τὸ γεγονὸς οἱ παῖδες καὶ ἐμέμφοντο, λέγοντες ἄμεινον εἶναι φανερόν ποιῆσαι τὸ ἀλωπέκιον, ἢ μέχρι θανάτου κρύπτειν, Οὐμενοῦν, εἶπεν, ἀλλὰ κρεῖττον ταῖς ἀλγηδόσι τελευτᾶν, ἢ περίφωρον γενόμενον, διὰ μαλακίαν τὸ ζῆν αἰσχυρῶς περιποιήσασθαι.

12. Ingratitude is the reward of the world.

Τιμόθεον τὰ μὲν πρῶτα ἐπῆγον Ἀθηναῖοι· ἐπεὶ δὲ ἔδοξεν ἁμαρτεῖν ποτε, ἡ φθάνουσα αὐτὸν ἀνδραγαθία ἀλλ' οὐδὲ ὀλίγον ἔσωσεν, οὐδὲ μὴν αἱ τῶν προγόνων ἀρεταί. — Θεμιστοκλῆς δὲ οὐδὲν ὦνητο, οὔτε ἐκ τῆς ναυμαχίας τῆς περὶ Σαλαμῖνα, οὔτε ἐκ τῆς πρὸς βείας τῆς εἰς Σπάρτην· λέγω δὲ ἦν ἐπρέσβευσε κλέπτων τὴν τῶν Ἀθηναίων τείχισιν. Ἐφυγε γὰρ κακείνος οὐ τὰς Ἀθήνας μόνον, ἀλλὰ καὶ τὴν Ἑλλάδα πᾶσαν. — Φωκίωνα δὲ ἡ εὐφημία ἢ καλοῦσα αὐτὸν Χρηστὸν οὐδὲν ὠφέλησεν, οὐδὲ τὰ πέντε καὶ ἑβδομήκοντα ἔτη, ἅπερ

οὖν διεβίωσεν οὐδὲν ἀδικήσας τοὺς Ἀθηναίους. Ἐπεὶ δὲ ἔδοξεν Ἀντιπάτρῳ τὸν Πειραιᾶ προδιδόναι, Ἀθηναῖοι κατέγνωσαν αὐτοῦ θάνατον.

13. The unassuming character of Plato.

Πλάτων ὁ Ἀρίστωνος ἐν Ὀλυμπίᾳ συνεσκήρωςεν ἀγνώσιν ἀνθρώποις, καὶ αὐτὸς ὦν αὐτοῖς ἀγνός. Οὕτω δὲ αὐτοὺς ἐχειρώσατο καὶ ἀνεδήσατο τῇ συνουσίᾳ, συνεστιώμενός τε αὐτοῖς ἀφελῶς καὶ συνδιημερεῶν ἐν πάσιν, ὥστε ὑπερησθῆναι τοὺς ξένους τῇ τοῦ ἀνδρὸς συντηρίᾳ. Οὔτε δὲ Ἀκαδημίας ἐμέμνητο, οὔτε Σωκράτους. Ἀπὸ γε μὴν τοῦτο ἐνεφάνισεν αὐτοῖς, ὅτι καλεῖται Πλάτων. Ἐπεὶ δὲ ἦλθον εἰς τὰς Ἀθήνας, ὑπέδεξάτο αὐτοὺς εὖ μάλα φιλοφρόνως. Καὶ οἱ ξένοι, Ἄγε, εἶπον, ὦ Πλάτων, ἐπίδειξον ἡμῖν καὶ τὸν ὁμῶνυμόν σου τὸν Σωκράτους ὁμιλητὴν, καὶ ἐπὶ τὴν Ἀκαδημίαν ἦγησαι τὴν ἐκείνου, καὶ ἐπισύστησον τῷ ἀνδρὶ, ἵνα τι καὶ αὐτοῦ ἀπολαύσωμεν. Ὁ δὲ ἡρέμα μειδιάσας, ὥσπερ οὖν καὶ εἰώθει, Ἀλλ' ἐγώ, φησιν, αὐτὸς ἐκεῖνός εἰμι. Οἱ δὲ ἐξεπλάγησαν, εἰ τὸν ἄνδρα ἔχοντες μεθ' ἑαυτῶν τὸν τοσοῦτον ἠγνόησαν, ἀτύφως αὐτοῦ συγγενομένου καὶ ἀνεπιτηδεύτως αὐτοῖς καὶ δεῖξαντος, ὅτι δύναται καὶ ἄνευ τῶν συνήθων λόγων χειροῦσθαι τοὺς συνόντας.

F A B L E S.

1. The Lionness and the Fox.

Λέαινα ὀνειδιζομένη ὑπὸ ἀλώπεκος ἐπὶ τῷ διαπαντός τοῦ χρόνου ἓνα τίκτειν· ἓνα, ἔφη, ἀλλὰ λέοντα.

Ὁ μῦθος δηλοῖ, ὅτι τὸ καλὸν οὐκ ἐν πλήθει, ἀλλ' ἐν ἀρετῇ.

2. The Dog and the Hare.

Κύνων λαγῶν διώξας ἐκράτησε· καὶ ποτὲ μὲν ἔδακνε, ποτὲ δὲ σαίνων προσέχαιρε καὶ ἐφίλει. Καὶ ἡ λαγῶς εἶπεν· εἰ μὲν φίλος εἶ, τί δάκνεις; εἰ δὲ ἐχθρός, τί σαίνεις οὐράν;

3. The Viper and the Fox.

Ἐχίς ἐπὶ δέσμη ἀκανθῶν εἰς τινα ποταμὸν ἐφέρετο· ἀλώπηξ δὲ ὡς ἐθεάσατο αὐτόν, εἶπεν· ἄξιός τ' ἔστι νεὼς ὁ ναύκληρος.

Πρὸς ἄνδρα πονηρὸν μοχθηροῖς πράγμασιν ἐπιχειρήσαντα ὁ λόγος ἀρμόσειεν ἄν.

4. The Camel.

Κάμηλος ἀναγκαζομένη ὑπὸ τοῦ ἰδίου δεσπότητος ὀρχεῖσθαι εἶπεν· ἀλλ' οὐ μόνον ὀρχουμένη εἰμὶ ἄσχημος, ἀλλὰ καὶ περιπατοῦσα.

Ὁ λόγος ἀρμόδιος πρὸς ἄνδρα ἐν παντὶ ἔργῳ ἀπρέπειαν ἔχοντα.

5. The Fox and the Panther.

Στικτὴ ποτε πάρδαλις ἐκανχᾶτο φορεῖν ἀπάντων ζώων ποικιλωτέραν δέξρην. Πρὸς ἣν ἡ ἀλώπηξ εἶπεν· ἐγὼ σου τῆς δοῖας κρείττονα καὶ ποικιλωτέραν γνώμην ἔχω.

Ὁ λόγος δηλοῖ, ὅτι τοῦ σωματικοῦ κάλλους ἀμείνων ἐστὶν ὁ τῆς διανοίας κόσμος.

6. The Pomegranate, the Apple-tree and the Bramble.

Ῥοιὰ καὶ μηλέα περὶ εὐκαρπίας ἤριζον. Πολλοὺ δὲ τοῦ νείκους ἀναφθέντος, βάτος ἐκ τοῦ πλησίον φραγμοῦ ἀκούσασα εἶπεν· ἀλλ', ὦ φίλαι, πανσώμεθά ποτε μαχόμεναι.

Οὕτω παρὰ τὰς τῶν ἀμεινόνων στάσεις καὶ οἱ μηδενὸς ἄξιοι πειρῶνται τινες εἶναι.

7. The Sheep being shorn.

Πρόβατον ἀφυῶς κειρόμενον πρὸς τοὺς κείροντας ἔφη· εἰ μὲν ἔρια ζητεῖτε, ἀνωτέρω τέμνετε· εἰ δὲ κρέως ἐπιθυμεῖτε, ἅπαξ με καταδίσατε, τοῦ κατὰ μικρὸν βασανίζειν ἀπαλλάξαντες.

Πρὸς τοὺς ἀφυῶς ταῖς τέχναις προσφερομένους ὁ λόγος εὐκαιρος.

8. The two Wallets.

Ἀνθρώπων ἕκαστος δύο πήρας φέρει, τὴν μὲν ἔμπροσθεν, τὴν δὲ ὀπίσθεν, γέμει δὲ κακῶν ἑκατέρα· ἀλλ' ἡ μὲν ἔμπροσθεν ἀλλοτριῶν, ἡ δὲ ὀπίσθεν τῶν

αὐτοῦ τοῦ φέροντος. Καὶ διὰ τοῦτο οἱ ἄνθρωποι τὰ μὲν ἐξ αὐτῶν κακὰ οὐχ ὀρῶσι, τὰ δὲ ἀλλότρια πάνυ ἀκριβῶς θεῶνται.

9. The trodden Snake.

Ὁφίς ὑπὸ πολλῶν ἀνθρώπων πατούμενος τῷ Διὶ ἐνενίγχανε περὶ τούτου. Ὁ δὲ Ζεὺς πρὸς αὐτὸν εἶπεν· ἀλλ' εἰ τὸν πρότερον πατήσαντα ἔπληξας, οὐκ ἂν ὁ δεύτερος ἐπεχείρησε τοῦτο ποιῆσαι.

Ὁ μῦθος δηλοῖ, ὅτι οἱ τοῖς πρώτοις ἐπιβαίνοντες τοῖς ἄλλοις φοβεροὶ γίνονται.

10. The Bear and the Fox.

Ἄρκτος τίς ποτε μεγάλως ἐκανχᾶτο, ὥς φιλανθρωπότατον πάντων ἐστὶ τῶν ζώων· φασὶ γὰρ ἄρκτον νεκρὸν μηδὲν βιβρώσκειν. Ἡ δὲ ἀλώπηξ ἀκούουσα ταῦτα ἐμειδίασε καὶ πρὸς αὐτὴν ἀντέφη· εἶθε τοὺς νεκροὺς ἥσθιες καὶ μὴ τοὺς ζῶντας.

Ὁ μῦθος τοὺς πλεονέκτας καὶ ἐν ὑποκρίσει βιοῦντας ἐλέγχει.

11. The Peacock and the Jackdaw.

Τῶν ὀρνέων βουλευσαμένων περὶ βασιλείας, ταῦς ἡξίου ἑαυτὸν χειροτονεῖσθαι βασιλέα διὰ τὸ κάλλος, ὀρνωμένων δὲ ἐπὶ τοῦτο τῶν ὀρνέων, κολιδοὺς εἶπεν· ἀλλ' ἐὰν σοῦ βασιλεύοντος ὁ αἰτὸς ἡμᾶς διώκη, πῶς ἡμῖν ἐπαρκέσεις;

Ὁ μῦθος δηλοῖ, ὅτι τοὺς ἄρχοντας οὐ διὰ κάλλος μόνον, ἀλλὰ καὶ ῥώμην καὶ φρόνησιν ἐκλέγεσθαι δεῖ.

12. The Horse and the Groom.

Κριθὴν τὴν τοῦ ἵππου ἵπποκόμος κλέπτων καὶ πωλῶν τὸν ἵππον ἔτριβε καὶ ἐκτένιζε πάσας ἡμέρας.

Ἐφη δὲ ὁ ἵππος· εἰ θέλεις ἀληθῶς καλὸν εἶναί με, τὴν κριθὴν τὴν τρέφουσαν μὴ πῶλει.

Ὅτι οἱ πλεονέκται τοῖς πιθανοῖς λόγοις καὶ ταῖς κολακείαις τοὺς πένητας δελεάζονται καὶ ἀποστεροῦσιν αὐτοὺς καὶ τῆς ἀναγκαίας χρείας.

13. The Flies.

Ἐν τινι ταμιεῖῳ μέλιτος ἐκχυθέντος μυῖαι προσπτάσσαι κατήσθιον· διὰ δὲ τὴν γλυκύτητα τοῦ καρποῦ οὐκ ἀφίσταντο. Ἐμπαγόντων δὲ αὐτῶν τῶν ποδῶν, ἄς οὐκ ἠδύναντο ἀναπτῆναι, ἀποπνιγόμεναι ἔφασαν· ἄθλια ἡμεῖς, αἷ διὰ βραχεῖαν ἡδονὴν ἀπολλύμεθα.

Οὕτω πολλάκις ἡ λιχνεία πολλῶν κακῶν αἰτία γίνεται.

14. The Wolf and the Lamb.

Λύκος ἀρνίον ἐδίωκε· τὸ δὲ εἰς τι ἱερὸν κατέφυγε. Προσκαλουμένου δὲ αὐτὸ τοῦ λύκου καὶ λέγοντος, ὅτι θυσιάσει αὐτὸ ὁ ἱερεὺς, εἰ καταλάβῃ, τῷ Θεῷ, ἐκείνο ἔφη· ἀλλ' αἰρετώτερόν μοι ἔστι Θεοῦ θυσία γενέσθαι, ἢ ὑπὸ σοῦ διαφθαρεῖναι.

Ὁ λόγος δηλοῖ, ὅτι οἷς ἐπίκειται τὸ ἀποθανεῖν, κρείττων ἐστὶν ὁ μετὰ δόξης θάνατος.

15. The Woman and the Hen.

Γυνή τις χήρα ὄρνιν εἶχε καθ' ἑκάστην ἡμέραν ὥν αὐτῇ τίκτουσαν. Νομίσασα δὲ, ὥς, εἰ πλείους τῇ ὄρνιδι κριθὰς παραβάλοι, δις τέξεται τῆς ἡμέρας τοῦτο πεποιήκεν. Ἡ δ' ὄρνις πιμελὴς γενομένη οὐδ' ἅπαξ τῆς ἡμέρας τεκεῖν ἠδύνατο.

Ὁ μῦθος δηλοῖ, ὅτι οἱ διὰ πλεονεξίαν τῶν πλειόνων ἐπιθυμοῦντες καὶ τὰ παρόντα ἀποβάλλουσι.

16. The old Man and Death.

Γέρων ποτὲ ξύλα κόψας ταῦτα φέρων πολλὴν ὁδὸν ἐβάδιζε. Διὰ δὲ τὸν κόπον τῆς ὁδοῦ ἀποθέμενος τὸ φορτίον τὸν Θάνατον ἐπεκαλεῖτο. Τοῦ δὲ Θανάτου φανέντος καὶ πνυθομένου, δι' ἣν αἰτίαν αὐτὸν παρακαλεῖται, ὁ γέρων ἔφη· ἵνα τὸ φορτίον ἄρῃς.

Ὁ λόγος δηλοῖ, ὅτι πᾶς ἄνθρωπος φιλόζωος ἐν τῷ βίῳ, καὶ δυστυχῇ.

17. The Ape and the Camel.

Ἐν συνόδῳ τῶν ἀλόγων ζώων πίθηκος ἀναστὰς ὤρχεϊτο. Σφόδρα δὲ αὐτοῦ εὐδοκίμοῦντος καὶ ὑπὸ πάντων ἐπισημαινομένου, κάμηλος φθονήσασα ἡβουλήθη τῶν αὐτῶν ἐφικέσθαι. Διόπερ ἐξανασιᾶσα ἐπειρᾶτο καὶ αὐτὴ ὀρχεῖσθαι· πολλὰ δὲ αὐτῆς ἄτοπα ποιησάσης, τὰ ζῶα ἀγανακτήσαντα, ῥοπάλοις αὐτὴν παίοντα ἐξήλασαν.

Πρὸς τοὺς διὰ φθόνον κρείττοσιν ἀμιλλομένους καὶ σφαλλομένους ὁ λόγος εὐκαιρος.

18. The Fox and the Lion.

Ἀλώπηξ μηδέποτε θεασαμένη λέοντα, ἐπειδὴ κατὰ τινα τύχην ὑπήντησεν αὐτῷ, τὸ μὲν πρῶτον ἰδοῦσα αὐτὸν οὕτως ἐφοβήθη, ὥς μικροῦ καὶ ἀποθανεῖν. Ἐκ δευτέρου δὲ αὐτῷ περιτυχοῦσα ἐφοβήθη μὲν, ἀλλ' οὐχ ὥς τὸ πρότερον. Ἐκ τρίτου δὲ θεασαμένη αὐτὸν οὕτως κατεθάρσυσεν, ὥς καὶ προσελθοῦσα αὐτῷ διαλεχθῆναι.

Ὁ μῦθος δηλοῖ, ὅτι καὶ τὰ φοβερά τῶν πραγμάτων ἢ συνήθεια καταπραΐνει.

19. The Ass wearing the Lion's skin.

Ὅνος ἐνδυσάμενος λέοντος δέρμα περιήει ἐκφοβῶν τὰ ἄλογα ζῶα. Καὶ δὴ θεασάμενος ἀλώπεκα ἐπειρᾶτο καὶ ταύτην δεδίττεσθαι. Ἡ δέ, ἐτίγχανε γὰρ αὐτοῦ φθεγξαμένου προακηκουῖα, ἔφη πρὸς αὐτόν· ἀλλ' εὖ ἴσθι, ὥς καὶ ἐγὰ ἂν σε ἐφοβήθην, εἰ μὴ ὀγκωμένου ἦκουσα.

Οὕτως ἔνιοι τῶν ἀπαιδευτῶν, τοῖς ἔξωθεν τύφοις δοκοῦντές τινες εἶναι, ὑπὸ τῆς ἰδίας γλωσσαλγίας ἐλέγχονται.

20. The Murderer.

Ἄνθρωπός τις φόνον ποιήσας ἐδιώκετο ὑπὸ τῶν συγγενῶν τοῦ φονευθέντος. Γενόμενος δὲ κατὰ τὸν ποταμὸν τὸν Νεῖλον, λέοντα ἰδὼν καὶ φοβηθεὶς ἀνέβη εἰς δένδρον. Εὗρε δὲ δράκοντα ἐπάνω τοῦ δένδρου, καὶ πάλιν τοῦτον φοβηθεὶς ἔρριψεν ἑαυτὸν εἰς τὸν ποταμόν. Ἐν δὲ τῷ ποταμῷ κροκόδειλος αὐτὸν κατεθοινήσατο.

Ὁ μῦθος δηλοῖ, ὅτι τοὺς φονεῖς τῶν ἀνθρώπων οὔτε γῇ οὔτε ἀὴρ οὔτε ὕδατος στοιχεῖον οὔτε ἄλλος τόπος φυλάττει.

21. The Woman and her Female Servants.

Γυνὴ χήρα φιλεργὸς θεραπαινίδας ἔχουσα, ταύτας εἰώθει νυκτὸς ἐγείρειν ἐπὶ τὰ ἔργα πρὸς τὰς τῶν ἀλεκτρυόνων ὥδās. Αἱ δὲ συνεχῶς τῷ πόνῳ ταλαιπωρούμεναι, ἔγνωσαν δεῖν τὸν ἐπὶ τῆς οἰκίας ἀποκτεῖναι ἀλεκτρυόνα, ὥς ἐκείνου νύκτωρ ἐξανιστάντος τὴν δέσποιναν. Συνέβη δ' αὐταῖς τοῦτο διαπραξαμέναις χαλεπωτέροις περιπεσεῖν τοῖς δεινοῖς. Ἡ γὰρ δεσπότις ἀγνο-

οὔσα τὴν τῶν ἀλεκτρυόνων ὥραν, ἐννυχώτερον ταύτας ἀνίστη.

Ὁ μῦθος δηλοῖ, ὅτι πολλοῖς ἀνθρώποις τὰ βουλεύματα κακῶν αἵτια γίνεται.

22. The Husbandman and his children.

Γεωργός τις, μέλλων καταλύειν τὸν βίον καὶ βουλόμενος τοὺς ἑαυτοῦ παῖδας πείραν λαβεῖν τῆς γεωργίας, προσκαλεσάμενος αὐτοὺς ἔφη· παῖδες ἐμοί, ἐγὰ μὲν ἤδη τοῦ βίου ὑπέξιμι, ὑμεῖς δ', ἅπερ ἐν τῇ ἀμπέλῳ μοι κέκρυπται, ζητήσαντες εὐρήσετε πάντα. Οἱ μὲν οὖν οἰηθέντες θησαυρὸν ἐκεῖ που κατορωρύχθαι πᾶσαν τὴν τῆς ἀμπέλου γῆν μετὰ τὴν ἀποβίωσιν τοῦ πατρὸς κατέσκαψαν· καὶ θησαυρῷ μὲν οὐ περιέτυχον, ἡ δὲ ἀμπελος καλῶς σκαφεῖσα πολλαπλασίονα τὸν καρπὸν ἀνέδωκεν.

Ὁ μῦθος δηλοῖ, ὅτι ὁ κάματος θησαυρὸς ἐστὶ τοῖς ἀνθρώποις.

23. The Horse and the Ass.

Ἀνθρωπὸς τις εἶχεν ἵππον καὶ ὄνον. Ὀδευόντων δέ, ἐν τῇ ὁδῷ εἶπεν ὁ ὄνος τῷ ἵππῳ· ἄρον ἐκ τοῦ ἐμοῦ βάρους, εἰ θέλεις εἶναι με σῶν. Ὁ δὲ οὐκ ἐπέισθη· ὁ δὲ ὄνος πεσὼν ἐκ τοῦ κόπου ἐτελεύτησε. Τοῦ δὲ δεσπότην πάντα ἐπιθέντος αὐτῷ καὶ αὐτὴν τὴν τοῦ ὄνου δοράν, θρηγῶν ὁ ἵππος ἐβόα· οἷμοι τῷ παναθλίῳ, τί μοι συνέβη τῷ ταλαιπώρῳ; μὴ θελήσας γὰρ μικρὸν βάρος λαβεῖν, ἰδοὺ ἅπαντα βαστάζω, καὶ τὸ δέσμα.

Ὁ μῦθος δηλοῖ, ὅτι τοῖς μικροῖς οἱ μεγάλοι συγκοινωνοῦντες ἀμφοτέρω σωθήσονται ἐν βίῳ.

24. The Ant and the Dove.

Μύρμηξ διψήσας, κατελθὼν εἰς πηγὴν, παρασυ-
ρεῖς ὑπὸ τοῦ ρεύματος ἀπεπνίγεται. Περιστερὰ δὲ τοῦτο
θεασαμένη κλῶνα δένδρου περιελούσα εἰς τὴν πηγὴν
ἔρριπεν, ἐφ' οὗ καὶ καθίσας ὁ μύρμηξ διεσώθη. Ἰξευ-
τὴς δέ τις μετὰ τοῦτο τοὺς καλάμους συνθεῖς ἐπὶ τὸ
τὴν περιστερὰν συλλαβεῖν ἦει. Τοῦτο δὲ ὁ μύρμηξ ἐω-
ρακὼς τὸν τοῦ ἰξευτοῦ πόδα ἔδρακεν. Ὁ δὲ ἀλγίσας
τούς τε καλάμους ἔρριψε καὶ τὴν περιστερὰν αὐτίκα
φυγεῖν ἐποίησεν.

Ὁ μῦθος δηλοῖ, ὅτι δεῖ τοῖς εἰσεργέταις χάριν ἀπο-
διδόναι.

25. The Nightingale and the Hawk.

Ἀηδὼν ἐπὶ τινος ὑψηλῆς δρυὸς καθημένη κατὰ τὸ
σύνθηδες ἦδεν· ἰέραξ δὲ αὐτὴν θεασάμενος, ὡς ἡτόρει
τροφῆς, ἐπιπτὰς συνέλαβεν· ἡ δὲ μέλλουσα ἀναιρεῖσθαι
ἐδέετο μεθεῖναι αὐτήν, λέγουσα, ὡς οὐχ ἱκανὴ ἐστίν
ἰέρακος γαστέρα αὐτὴ πληρῶσαι· δεῖν δὲ αὐτόν, εἰ το-
φῆς ἀπορεῖ, ἐπὶ τὰ μείζονα τῶν ὀρνέων τρέπεσθαι.
Καὶ ὃς ὑποτυχὼν εἶπεν· ἀλλ' ἔγωγε ἀπόπληκτος ἂν
εἶην, εἰ τὴν ἐν χερσὶν ἐτοίμην βορὰν ἀφείς τὰ μηδέπω
φαινόμενα διώκοιμι.

Ὁ λόγος δηλοῖ, ὡς οὕτω καὶ τῶν ἀνθρώπων ἀλό-
γιστοί εἰσιν, οἳ δι' ἐλπίδα μειζόνων τὰ ἐν χερσὶν ὄντα
προΐενται.

MYTHOLOGY.

I. General Account of the Gods.

1. Ὁ οὐρανὸς χαλκοῦς ἐστὶ τὰ ἔξω. Ὑπερβάντι δὲ καὶ ἐπὶ τοῦ νότου γενομένῳ φῶς τε λαμπρότερον φαίνεται καὶ ἥλιος καθαρώτερος καὶ ἄστρα διανγέστερα καὶ χρυσοῦν τὸ δάπεδον. Εἰσιόντι δὲ ἑπρῶτον μὲν οἰκοῦσιν αἱ Ὠραι· πυλωροῦσι γάρ· ἔπειτα δὲ ἡ Ἴρις καὶ ὁ Ἑρμῆς, ὄντες ὑπηρέται καὶ ἀγγελιαφόροι τοῦ Διὸς. Ἐξῆς δὲ τοῦ Ἡφαίστου τὸ χαλκεῖον, ἀνάμεστον ἀπάσης τέχνης· μετὰ δὲ αἱ τῶν θεῶν οἰκίαι καὶ τοῦ Διὸς τὰ βασιλεια, ταῦτα πάντως περικαλλῇ, τοῦ Ἡφαίστου κατασκευάσαντος. Οἱ δὲ θεοὶ „πὰρ Ζηνὶ καθήμενοι“ εὐωχοῦνται, νέκταρ πίνοντες καὶ ἀμβροσίαν ἐσθίοντες. Πάλαι μὲν οὖν καὶ ἄνθρωποι συνειστιῶντο καὶ συνέπινον αὐτοῖς, ὁ Ἰξίων καὶ ὁ Τάνταλος· ἐπεὶ δὲ ἔσαν ὑβρισταὶ καὶ λάλοι, ἐκεῖνοι μὲν ἔτι καὶ νῦν κολάζονται, ἄβατος δὲ τῷ θνητῶν γένει καὶ ἀπόρρητος ὁ οὐρανός.

2. Οἱ θεοὶ οὔτε σίτον ἐσθίουσιν οὔτε πίνουσιν οἶνον, ἀλλὰ τὴν ἀμβροσίαν παρατίθενται καὶ τοῦ νέκταρος μεθύσκονται, μάλιστα δὲ ἥδονται σιτούμενοι τὸν ἐκ τῶν θυσιαῶν καπνὸν αὐτῇ κνίσσῃ ἀνενηνεγμένον καὶ τὸ αἶμα τῶν ἱερείων, ὃ τοῖς βωμοῖς οἱ θύοντες περιχέουσι.

3. Θυσίας ἄλλοι ἄλλας τοῖς θεοῖς προσάγουσι· βοῶν μὲν ἔγεωργός, ἄρνα δὲ ὁ ποιμὴν καὶ αἶγα ὁ αἰπόλος· ὁ

δέ τις λβανωτὸν ἢ πόπανον· ὁ δὲ πένης ἱλάσεται τὸν θεὸν φιλήσας μόνον τὴν αὐτοῦ δεξιάν.

4. Οἱ πλάσται τὸν μὲν Δία ἀναπλάττουσι γενεή-
την καὶ σκῆπτρον ἔχοντα, Ποσειδῶνα κυανοχαίτην, τὴν
Ἀθηνᾶν παρθένον καλήν, γλαυκῶπιν, αἰγίδα ἀνεξωσμέ-
νην, κόρυν φέρουσαν, δόρυ ἔχουσαν, τὴν Ἥραν λευκώ-
λενον, εὐῶπιν, εὐείμονα, βασιλικήν, ἰδρυμένην ἐπὶ χρυ-
σοῦ θρόνου, Ἀπόλλωνα μειράκιον γυμνὸν ἐν χλαμυδίῳ,
τοξότην, διαβεβηκότα τοῖς ποσίν, ὥσπερ θεόντα.

Ἐκαστος τῶν θεῶν τέχνην τινὰ ἔχει ἢ θεοῖς ἢ ἀν-
θρώποις χρησίμην. Ὁ Ἀπόλλων μαντεύεται· ὁ Ἀσκλη-
πιὸς ἰᾶται· ὁ Ἑρμῆς παλαίειν διδάσκει· ἡ Ἀρτεμις
μαיעύεται· οἱ Διόσκουροι τοὺς ἐν θαλάσῃ χειμαζομέ-
νους ναύτας σώζουσιν, ἄλλοι δὲ ἄλλα τοιαῦτα ἐπιτη-
δεύουσιν.

5. Τοὺς Διὸς ἐκγόνους φασὶ γενέσθαι, θεὰς μὲν,
Ἀφροδίτην καὶ Χάριτας, πρὸς δὲ ταύταις Εἰλείθυιαν
καὶ τὴν ταύτης συνεργὸν Ἀρτεμιν, καὶ τὰς προσαγορευ-
ομένας Ὠρας, Εὐνομίαν τε καὶ Δίκην, ἔτι δ' Εἰρήνην·
θεοὺς δέ, Ἥφαιστον καὶ Ἄρην καὶ Ἀπόλλωνα, πρὸς
δὲ τούτοις Ἑρμῆν. — Τούτων δὲ ἐκάστῳ μυθολογοῦσι
τὸν Δία τῶν εὐρεθέντων ὑπ' αὐτοῦ καὶ συντελουμένων
ἔργων τὰς ἐπιστήμας καὶ τὰς τιμὰς τῆς εὐρέσεως ἀπο-
νεῖμαι, βουλούμενον αἰώνιον αὐτοῖς περιποιῆσαι μνήμην
παρὰ πᾶσιν ἀνθρώποις. Παραδοθῆναι δὲ τῇ μὲν Ἀφρο-
δίτῃ τὴν τε τῶν παρθένων ἡλικίαν, ἐν οἷς χρόνοις δεῖ
γαμεῖν αὐτάς, καὶ τὴν ἄλλην ἐπιμέλειαν, τὴν ἔτι καὶ
νῦν ἐν τοῖς γάμοις γινομένην μετὰ θυσιῶν καὶ σπονδῶν,
ἃς ποιοῦσιν ἄνθρωποι τῇ θεῷ ταύτῃ. Ταῖς δὲ Χάρισι
δοθῆναι τὴν τῆς ὕψεως κόσμησιν, καὶ τὸ κατάρχειν εὐ-

εργεσίας, καὶ πάλιν ἀμείβεσθαι ταῖς προσηκούσαις χάρισι τοὺς εὖ ποιήσαντας.

6. Εἰλείθυιαν δὲ λαβεῖν τὴν περὶ τὰς τικτοῦσας ἐπιμέλειαν καὶ θεραπείαν τῶν ἐν τῇ τίκτειν κακοπαθοσῶν· διὸ καὶ τὰς ἐν τοῖς τοιούτοις κινδυνεύουσας γυναῖκας ἐπικαλεῖσθαι μάλιστα τὴν θεὸν ταύτην. Ἄρτεμιν δὲ φασιν εὑρεῖν τὴν τῶν νηπίων παιδίων θεραπείαν καὶ τροφάς τινας ἀρμοζούσας τῇ φύσει τῶν βρεφῶν· ἀφ' ἧς αἰτίας καὶ Κουροτρόφον αὐτὴν ὀνομάζεσθαι. Τῶν δὲ ὀνομαζομένων Ὠρῶν ἑκάστη δοθῆναι τὴν ἐπώνυμον τάξιν τε καὶ τοῦ βίου διακόσμησιν ἐπὶ τῇ μεγίστῃ τῶν ἀνθρώπων ὠφελείᾳ· μηδὲν γὰρ εἶναι μᾶλλον δυνάμενον εὐδαίμονα βίον παρασκευάσαι τῆς Εὐνομίας καὶ Δίκης καὶ Εἰρήνης.

7. Ἀθηνᾶ δὲ προσάπτουσι τὴν τε τῶν ἐλαιῶν ἡμέρωσιν καὶ φυτείαν παραδοῦναι τοῖς ἀνθρώποις καὶ τὴν τοῦ καρποῦ τούτου κατεργασίαν· πρὸς δὲ τούτοις τὴν τῆς ἐσθῆτος κατασκευὴν καὶ τὴν τεκτονικὴν τέχνην, ἔτι δὲ πολλὰ τῶν ἐν ταῖς ἄλλαις ἐπιστήμας εἰσηγήσασθαι τοῖς ἀνθρώποις· εὑρεῖν δὲ καὶ τὴν τῶν αὐλῶν κατασκευὴν, καὶ τὴν διὰ τούτων συντελουμένην μουσικὴν, καὶ τὸ σύνολον πολλὰ τῶν φιλοτέχνων ἔργων, ἀφ' ὧν Ἑργάνην αὐτὴν προσαγορεύεσθαι.

8. Ταῖς δὲ Μούσαις δοθῆναι παρὰ τοῦ πατρὸς τὴν τῶν γραμμάτων εὔρεσιν, καὶ τὴν τῶν ἐπῶν σύνθεσιν τὴν προσαγορευομένην ποιητικὴν. Ἥφαιστον δὲ λέγουσιν εὑρετὴν γενέσθαι τῆς περὶ τὸν σίδηρον ἐργασίας ἀπάσης καὶ τῆς περὶ τὸν χαλκὸν καὶ χρυσὸν καὶ ἄργυρον, καὶ τῶν ἄλλων ὅσα τὴν ἐκ τοῦ πυρὸς ἐργασίαν ἐπιδέχεται. Τὸν Ἄρην δὲ μυθολογοῦσι πρῶτον κατασκευάσαι πανοπλίαν καὶ στρατιώτας καθοπλίσαι, καὶ τὴν ἐν ταῖς μά-

χαις ἐναγώνιον ἐνέργειαν εἰσηγήσασθαι, φονεύοντα τοὺς ἀπειθοῦντας τοῖς θεοῖς.

9. Ἀπόλλωνα δὲ τῆς καθαράς εὐρετὴν ἀναγορεύουσι καὶ τῆς κατ' αὐτὴν μουσικῆς· ἔτι δὲ τὴν ἰατρικὴν ἐπιστήμην ἐξενεγκεῖν, τὴν διὰ τῆς μαντικῆς τέχνης γινομένην, δι' ἧς τὸ παλαιὸν συνέβαινε θεραπείας τυγχάνειν τοὺς ἀρρώστοιινας· εὐρετὴν δὲ καὶ τοῦ τόξου γενόμενον διδάξαι τοὺς ἐγχωρίους τὰ περὶ τὴν τοξείαν. Ἀπόλλωνος δὲ καὶ Κορωνίδος Ἀσκληπιὸν γεννηθέντα, καὶ πολλὰ παρὰ τοῦ πατρὸς τῶν εἰς ἰατρικὴν μαθόντα, προσεξευρεῖν τὴν τε χειρουργίαν καὶ τὰς τῶν φαρμάκωνσκευασίας καὶ ῥιζῶν δυνάμεις, καὶ καθόλου προβιάσαι τὴν τέχνην ἐπὶ τοσοῦτον, ὥστε ὡς ἀρχηγὸν αὐτῆς καὶ κτίστην τιμᾶσθαι.

10. Τῷ δ' Ἑρμῇ προσάπτουσι τὰς ἐν τοῖς πολέμοις γινομένας ἐπικηρυκείας καὶ διαλλαγὰς καὶ σπονδάς. Φασὶ δ' αὐτὸν καὶ μέτρα καὶ σταθμὰ καὶ τὰ ἐκ τῆς ἐμπορίας κέρδη πρῶτον ἐπινοῆσαι, καὶ τὸ λάθρα τὰ τῶν ἄλλων σφετερίζεσθαι. Εἰσηγητὴν δ' αὐτὸν καὶ παλαιστρας γενέσθαι καὶ τὴν ἀπὸ τῆς χελώνης λύραν ἐπινοῆσαι. Διόνυσον δὲ μυθολογοῦσιν εὐρετὴν γενέσθαι τῆς τ' ἀμπέλου καὶ τῆς περὶ ταύτην ἐργασίας, ἔτι δ' οἰνοποιίας, καὶ τοῦ πολλοὺς τῶν ἐκ τῆς ὀπώρας καρπῶν ἀποθησαυρίζεσθαι.

11. Αἱ Μοῦσαι Διὸς καὶ Μνημοσύνης θυγατέρες εἶναι λέγονται. Ἡσίοδος τὰ ὀνόματα αὐτῶν ἀποφαίνεται οὕτως·

Κλειὼ τ' Εὐτέρπη τε, Θάλεια τε Μελπομένη τε,
Τερψιχόρη τ' Ἑρατώ τε, Πολύμνια τ' Οὐρανίη τε,
Καλλιόπη θ'. ἡ δὲ προφερεστάτη ἐστὶν ἀπασέων.

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12. Ὁ πολὺς ὄμιλος, οὗς ἰδιώτας οἱ σοφοὶ καλοῦσιν, Ὀμήρῳ τε καὶ Ἡσιόδῳ πειθόμενοι, τόπον τινα ὑπὸ τῇ γῇ πάνυ βαθὺν Ἄϊδην ὑπειλήφασιν, μέγαν δὲ καὶ πολύχωρον τοῦτον εἶναι καὶ ζοφερόν καὶ ἀνήλμον. Βασιλεύειν δὲ τοῦ χάσματος ἀδελφὸν τοῦ Διός, Πλούτωνα κεκλημένον. Περιῤῥεῖσθαι δὲ τὴν χώραν αὐτοῦ ποταμοῖς μεγάλοις τε καὶ φοβεροῖς καὶ ἐκ μόνων τῶν ὀνομάτων· Κωκυτοὶ γάρ καὶ Πυριφλεγέθοντες καὶ τὰ τοιαῦτα κέκληνται. Τὸ δὲ μέγιστον, ἥ Ἀχερουσία λίμνη πρόκειται, πρώτη δεχομένη τοὺς ἀπαντῶντας, ἣν οὐκ ἐνὶ διαπλευσάῃ ἢ παρελθεῖν ἄνευ τοῦ πορθμέως. Πρὸς δὲ αὐτῇ τῇ καθόδῳ καὶ πύλῃ ἀδαμαντίνῃ ἀδελφιδοῦς τοῦ βασιλέως Αἰακὸς ἔστηκε τὴν φρουρὰν ἐπιτετραμμένος, καὶ παρ' αὐτῷ κύων τρικέφαλος. Περαιωθέντας δὲ τὴν λίμνην λειμῶν ὑποδέχεται μέγας καὶ ποτὸν μνήμης πολέμιον· λήθης γοῦν διὰ τοῦτο ὠνόμασται. Ὁ μὲν οὖν Πλούτων καὶ ἡ Περσεφόνη δυναστεύουσιν, ὑπηρετοῦσι δ' αὐτοῖς Ἑριννῆες καὶ Φόβοι καὶ Ἑρμῆς. Δικασταὶ δὲ κάθηνται δύο, Μίνως τε καὶ Ῥαδάμανθυς, Κρῆτες ὄντες καὶ υἱοὶ τοῦ Διός. Οὗτοι δὲ τοὺς μὲν ἀγαθοὺς τῶν ἀνδρῶν καὶ δικαίους πέμπουσιν εἰς τὸ Ἥλύσιον πεδίον, τῷ ἀρίστῳ βίῳ συνεσομένους· τοὺς δὲ πονηροὺς ταῖς Ἑριννύσι παραδόντες εἰς τὸν τῆς κολάσεως χώρον ἐκπέμπουσιν.

13. Ὁ Κέρβερος, ὁ τοῦ ἄδου φρουρός, εἶχε τρεῖς μὲν κυνῶν κεφαλὰς, τὴν δὲ οὐρὰν δράκοντος, κατὰ δὲ τοῦ νώτου παντοίων ὄφρων κεφαλὰς. 14. Ὁ Τάρταρος τόπος ἐστὶν ἐρεβώδης ἐν ἄδου, τοσοῦτον ἀπὸ γῆς ἔχων διάστημα, ὅσον ἀπ' οὐρανοῦ γῆ.

II. Apollo and Artemis (Diana).

1. *Λητώ*, ἡ τοῦ *Κοίου* *Θυγάτηρ*, συνελθοῦσα *Διὶ* κατὰ τὴν γῆν ἅπασαν ὑφ' Ἡρας ἡλαύνετο, μέχρις εἰς *Δῖλον* ἐλθοῦσα γεννᾷ πρώτην *Ἀρτεμιν*, ὑφ' ἧς *μαιωθεῖσα* ὕστερον *Ἀπόλλωνα* ἐγέννησεν. — *Ἀρτεμις* μὲν οὖν τὰ περὶ *Θήραν* ἀσκήσασα παρθένος ἔμεινεν. *Ἀπόλλων* δὲ τὴν *μαντικὴν* μαθὼν παρὰ τοῦ *Πανός* ἦκεν εἰς *Δελφούς*, χρησμοφδούσης τότε *Θέμιδος*. Ὡς δὲ ὁ φρουρῶν τὸ *μαντεῖον* *Πύθων* ὄφρις ἐκώλυνεν αὐτὸν παρελθεῖν ἐπὶ τὸ χάσμα, τοῦτον ἀνελὼν τὸ *μαντεῖον* παραλαμβάνει.

2. *Ἀπόλλων* *Ἀδμήτῳ*, τῷ βασιλεῖ τῶν *Φερῶν* ἐν *Θεσσαλίᾳ*, ἐθήτευσεν καὶ ἡγήσατο παρὰ *Μοιρῶν*, ἵνα, ὅταν *Ἀδμητος* μέλλῃ τελευτᾶν, ἀπολυθῇ τοῦ θανάτου, ἂν ἐκουσίως τις ὑπὲρ αὐτοῦ θνήσκῃν ἔλῃται. Ὡς δὲ ἦλθεν ἡ τοῦ θνήσκῃν ἡμέρα, μήτε τοῦ πατρὸς μήτε τῆς μητρὸς ὑπὲρ αὐτοῦ θνήσκῃν θελόντων, *Ἀλκηστis* ἡ αὐτοῦ ἄλοχος ὑπεραπέθανε. Καὶ αὐτὴν πάλιν ἀνέπεμψεν ἡ *Κόρη*· ὥς δὲ ἔνιοι λέγουσιν, *Ἡρακλῆς* μαχεσάμενος τῷ *Θανάτῳ*.

3. *Ἀπόλλων* καὶ *Ποσειδῶν*, τὴν *Λαομέδοντος* ὕβριν πειράσαι θέλοντες, εἰκασθέντες ἀνθρώποις, ὑπέσχοντο ἐπὶ μισθῷ τειχεῖν τὸ *Πέργαμον*· τοῖς δὲ τειχίσασιν τὸν μισθὸν οὐκ ἀπέδιδου. Διὰ τοῦτο *Ἀπόλλων* μὲν λοιμὸν ἔπεμψε, *Ποσειδῶν* δὲ κῆτος, ὃ τοὺς ἐν τῷ πεδίῳ συνήρπαζεν ἀνθρώπους. Χρησμῶν δὲ λεγόντων, ἀπαλλαγὴν ἔσεσθαι τῶν συμφορῶν, ἐὰν προθῇ *Λαομέδων* *Ἡσιόνην* τὴν *Θυγατέρα* αὐτοῦ βορὰν τῷ κήτει, οὗτος προὔθηκε, ταῖς πλησίον τῆς *θαλάσσης* πέτραις προσαρτήσας αὐτήν. Ταύτην ἰδὼν ἐκκειμένην *Ἡρακλῆς* ὑπέ-

σχετο σώσειν αὐτήν, εἰ τὰς ἵππους παρὰ Λαιομέδοντος λήψεται, ἃς ὁ Ζεὺς ποινὴν τῆς Γανυμήδους ἀρπαγῆς ἔδωκεν αὐτῷ· δώσειν δὲ Λαιομέδοντος εἰπόντος, κτείνας τὸ κῆτος Ἑσιόνην ἔσωσε. Μὴ βουλομένου δὲ τὸν μισθὸν ἀποδοῦναι, Ἑρακλῆς αὐτὸν ἀπέκτεινε καὶ τὴν πόλιν εἶλεν.

4. Ταντάλου ἐγένετο Πέλοψ υἱὸς καὶ Νιόβη θυγάτηρ. Αὕτη δ' ἐγέννησεν υἱοὺς ἑπτὰ καὶ θυγατέρας τὰς ἵσας, εὐπρεπεῖα διαφερούσας. Ἐπὶ δὲ τῷ πλήθει τῶν τέκνων μέγα φροαττομένη πλεονάμεις ἐκαυχᾶτο, καὶ τῆς Αἰητοῦς ἑαυτὴν εὐτεκνοτέραν ἀπεφαινέτο. Εἴθ' ἴ μὲν Αἰητὼ χολωσαμένη προσέταξε τῷ μὲν Ἀπόλλωνι κατατοξεύσαι τοὺς υἱοὺς τῆς Νιόβης, τῇ δ' Ἀρτέμιδι τὰς θυγατέρας. Τούτων δ' ὑπακουσάντων τῇ μητρί, καὶ κατὰ τὸν αὐτὸν καιρὸν κατατοξενσάντων τὰ τέκνα τῆς Νιόβης, συνέβη αὐτὴν ὑφ' ἓνα καιρὸν ὀξέως ἄμα εὐτεκνον καὶ ἄτεκνον γενέσθαι. 5. Νιόβη δὲ Θήβας ἀπολιποῦσα πρὸς τὸν πατέρα Τάνταλον ἦκεν εἰς Σίπυλον τῆς Ἀσίας· κακεῖ Διὶ εὐξαμένη τὴν μορφήν εἰς λίθον μετέβαλε, καὶ χεῖται δάκρυα νύκτωρ καὶ μεθ' ἡμέραν.

6. Ἀκταίων, Αὐτονόης καὶ Ἀρισταίου παῖς, τραφεὶς παρὰ Χείρωνι, κυνηγὸς ἐδιδάχθη, καὶ ὕστερον κατεβρώθη ἐν τῷ Κιθαιρῶνι ὑπὸ τῶν ἰδίων κυνῶν. Καὶ τοῦτον ἐτελεύτησε τὸν τρόπον, ὅτι τὴν Ἀρτεμιν λονομένην εἶδε. Καὶ φασι, τὴν θεὸν παραχρηῖμα αὐτοῦ τὴν μορφήν εἰς ἔλαφον ἀλλάξαι, καὶ τοῖς ἐπομένοισι αὐτῷ πεντήκοντα κυσὶν ἐμβαλεῖν λύσσαν, ὑφ' ὧν κατὰ ἄγνοιαν ἐβρώθη· ἀπολομένου δὲ Ἀκταίονος, οἱ κύνες ἐπιζητοῦντες τὸν δεσπότην κατωρύνοντο, καὶ ζήτησιν ποιούμενοι παρεγένοντο ἐπὶ τὸ τοῦ Χείρωνος ἄντρον, ὃς εἰ-

δωλον κατασκεύασεν Ἀκταίονος, ὃ καὶ τὴν λύπην αὐ-
τῶν ἔπαυσεν.

7. Ἀσκληπιὸς Ἀπόλλωνος παῖς ἦν καὶ Κορωνίδος.
Τοῦτον, τῆς αὐτοῦ μητρὸς ἀποθανούσης, ἔτι βρέφος
ὄντα, πρὸς Χείρωνα τὸν Κένταυρον ἤνεγκεν Ἀπόλλων,
παρ' ᾧ καὶ τὴν ἱατρικὴν καὶ τὴν κυνηγετικὴν τρεφόμενος
ἐδιδάχθη. Καὶ γενόμενος χειρουργικὸς καὶ τὴν τέχνην
ἀσκήσας ἐπὶ πολὺ, οὐ μόνον ἐκώλυε τινὰς ἀποθνήσκαι,
ἀλλ' ἀνίγειρε καὶ τοὺς ἀποθανόντας. Ζεὺς δὲ φοβη-
θεὶς, μὴ λαβόντες οἱ ἄνθρωποι θεραπείαν παρ' αὐτοῦ
βοηθῶσιν ἀλλήλοις, ἐκεραύνωσεν αὐτόν· καὶ διὰ τοῦτο
ὀργισθεὶς Ἀπόλλων κτείνει Κύνλωπας, τοὺς τὸν κεραυ-
νὸν Διὶ κατασκενάσαντας. Ζεὺς δὲ ἐμέλλησε ῥίπτειν
αὐτόν εἰς Τάρταρον· δεηθείσης δὲ Ἀητοῦς, ἐκέλευσαν
αὐτόν ἐναντὶν ἀνδρὶ θητεῦσαι. Ὁ δὲ παραγενόμενος
εἰς Φεράς πρὸς Ἀδμητον τὸν Φερίητος τοῦτ' ἰατρῶν
ἐποίμανε, καὶ τὰς θηλείας βόας πάσας διδυματόκοις
ἐποίησεν.

III. Dionysus (Bacchus).

1. Ζεὺς Σεμέλης ἐρασθεὶς συνωμίλησεν αὐτῇ. Ἡ δέ,
κατανεύσαντος αὐτῇ Διὸς πᾶν τὸ αἰτηθὲν ποιήσειν, αἰ-
τεῖται τοιοῦτον αὐτόν ἐλθεῖν, οἷος ἦλθε μνηστευόμενος
Ἥραν. Ζεὺς δέ, μὴ δυνάμενος ἀνανεῦσαι, παραγίγνεται
εἰς τὸν θάλαμον αὐτῆς ἐφ' ἄρματος ἀστραπαῖς ὁμοῦ καὶ
βρονταῖς, καὶ κεραυνὸν ἔησι. Σεμέλης δὲ διὰ τὸν φό-
βον ἐκλιπούσης, ὃ θεὸς τὸ αὐτῆς βρέφος ἐκ τοῦ πυρὸς
ἄρπάσας, ἐνέβραψε τῷ μηρῷ. Κατὰ δὲ τὸν χρόνον τὸν
καθήμενον Διόνυσον γεννᾷ Ζεὺς, λύσας τὰ ῥάμματα,
καὶ δίδωσιν Ἑρμῇ· ὃ δὲ κομίζει πρὸς Ἰνὸ καὶ Ἀχά-
μαντα, καὶ πείθει τρέφειν ὡς κόρην.

2. Ἀγανακτήσασα δὲ Ἥρα μανίαν αὐτοῖς ἐνέβαλε. Καὶ Ἀθάμας μὲν τὸν πρεσβύτερον παῖδα Λέαρχον ὥς ἔλαφον θηρεύσας ἀπέκτεινεν· Ἰνὰ δέ, τὸν Μελικέρτην εἰς πεπυρωμένον λέβητα ῥίψασα, εἴτα βαστάσασα, μετὰ νεκροῦ τοῦ παιδὸς ἤλατο κατὰ βυθῶν· καὶ Λευκοθέα μὲν αὐτὴ καλεῖται, Παλαίμων δὲ ὁ παῖς, οὕτως ὀνομασθέντες ὑπὸ τῶν πλεόντων· τοῖς χειμαζομένοις γὰρ βοηθοῦσιν. Ἐτέθη δὲ ἐπὶ Μελικέρτη ἄγων τῶν Ἰσθμίων, Σίσυφου θέντος.

3. Λυκοῦργος, παῖς Δρύαντος, Ἡδωνῶν βασιλείων, οἷ Στρυμόνα ποταμὸν παροικοῦσιν, ἐξέβαλε Διόνυσον σὺν ταῖς Βάκχαις εἰς Θράκην ἐλθόντα. Καὶ Διόνυσος μὲν εἰς θάλασσαν πρὸς Θέτιν τὴν Νηρέως κατέφυγε, Βάκχαι δὲ ἐγένοντο αἰχμάλωτοι καὶ τὸ συνεπόμενον Σατύρων πληθὸς αὐτῷ. Αἱ δὲ Βάκχαι ἐλύθησαν ἐξαίφνης, Λυκοῦργον δὲ μανίαν ἐνεποίησε Διόνυσος. Ὁ δὲ μεμηνὼς Δρύαντα τὸν παῖδα, ἀμπέλου νομίζων κλῆμα κόπτειν, πελέκει πλήξας ἀπέκτεινε, καὶ ἀκρωτηριάσας ἐαυτὸν ἐσωφρόνησε. Τῆς δὲ γῆς ἀκάρπου μενούσης, ἔχρησεν ὁ θεός, καρποφορήσειν αὐτήν, ἂν θανατωθῇ Λυκοῦργος. Ἡδωνοὶ δὲ ἀκούσαντες, εἰς τὸ Παγγαῖον αὐτὸν ἀπαγαγόντες ὕρος ἔδησαν· κακεῖ κατὰ τὴν Διονύσου βούλῃσιν ὑφ' ὑππων διαφθαρεῖς ἀπέθανεν.

4. Διελθὼν δὲ Θράκην καὶ τὴν Ἰνδικὴν ἅπασαν, στήλας ἐκεῖ στήσας ἦκεν εἰς Θήβας, καὶ τὰς γυναῖκας ἠνάγκασε καταλιπούσας τὰς οἰκίας βακχεύειν ἐν τῷ Κιθαιρῶνι. Πενθεὺς δέ, Ἐχίονος υἱός, παρὰ Κάδμου ἐλληφῶς τὴν βασιλείαν, διεκώλυε ταῦτα γίγνεσθαι, καὶ παραγενόμενος εἰς Κιθαιρῶνα τῶν Βακχῶν κατάσκοπος ὑπὲρ τῆς μητρὸς Ἀγαύης κατὰ μανίαν ἐμελεῖσθαι· ἐνόμισε γὰρ αὐτὸν θηρίον εἶναι.

5. Βουλόμενος δὲ ἀπὸ τῆς Ἰκαρίας εἰς Νάξον διακομισθῆναι, Τυρρηνῶν ληστρικὴν ἐμισθώσατο τριήρη· οἱ δὲ αὐτὸν ἐνθέμενοι Νάξον μὲν παρέπλεον, ἡπείγοντο δὲ εἰς τὴν Ἀσίαν ἀπεμπολήσοντες. Ὁ δὲ τὸν μὲν ἰστὸν καὶ τὰς κώπας ἐποίησεν ὄφεις, τὸ δὲ σκάφος ἐπλησε κισσοῦ καὶ βοῆς αὐλῶν· οἱ δὲ ἐμμανεῖς γενόμενοι, κατὰ τῆς θαλάσσης ἔφυγον καὶ ἐγένοντο δελφῖνες.

6. Ἰκάριος τὸν Διόνυσον εἰς τὴν Ἀττικὴν ἐλθόντα ὑπεδέξατο, καὶ λαμβάνει παρ' αὐτοῦ κλῆμα ἀμπέλου. Καὶ τὰ περὶ τὴν οἶνοποιίαν μανθάνων καὶ τὰς τοῦ θεοῦ δωρήσασθαι θέλων χάριτας ἀνθρώποις, ἀφικνεῖται πρὸς τινὰς ποιμένας, οἳ γευσάμενοι τοῦ ποτοῦ καὶ χωρὶς ὕδατος δι' ἡδονὴν ἀφειδῶς ἐλκύσαντες, πεφαρμάχθαι νομίζοντες, ἀπέκτειναν αὐτόν. Μεθ' ἡμέραν δὲ νοήσαντες ἔθαψαν αὐτόν. Ἡριγόνῃ δὲ τῇ θυγατρὶ τὸν πατέρα μαστευούσῃ κύων συνήρτης, ὄνομα Μαίρα, ἥ τῷ Ἰκαρίῳ συνείπετο, τὸν νεκρὸν ἐμήνυσε· κάκεινῃ ὀδυρομένη τὸν πατέρα ἑαυτὴν ἀνήρτησεν.

IV. Hermes (Mercury).

1. Ἐρμῆς, Μαίας καὶ Διὸς υἱός, ἔτι ἐν σπαργάνοις ὢν, ἐκδὺς εἰς Πιερίαν παραγίγνεται, καὶ κλέπτει βόας, ὧς ἔνεμεν Ἀπόλλων. Ἴνα δὲ μὴ φωραθεῖν ὑπὸ τῶν ἰχνῶν, ὑποδήματα τοῖς ποσὶ περιέθηκε, καὶ κομίσας εἰς Πύλον εἰς σπήλαιον ἀπέκρυψε. Καὶ ταχέως εἰς Κυλλήνην ὤχητο, καὶ εὗρίσκει πρὸ τοῦ ἄντρου νεμομένην χελώνην. Ταύτην ἐκκαθάρας, εἰς τὸ κύτος χορδὰς ἐντείνας, λύραν εὔρε καὶ πληκτρον. — Ἀπόλλων δὲ τὰς βόας ζητῶν εἰς Πύλον ἀφικνεῖται, καὶ τοὺς κατοικοῦντας ἀνέκρινεν. Οἱ δὲ ἰδεῖν μὲν παῖδα ἐλαύνοντα ἔφρασκον, αὐκ ἔχειν δὲ εἰπεῖν, ποῦ ποτὲ ἠλάθησαν, διὰ τὸ μὴ εὗρεῖν

ἔχρος δύνασθαι. Μαθὼν δὲ ἐκ τῆς μαντικῆς τὸν κεκλο-
φῶτα πρὸς Μαΐαν εἰς Κυλλήνην παραγίγνεται, καὶ τὸν
Ἑρμῆν ἤτιᾱτο· ἡ δὲ ἀπέδειξεν αὐτὸν ἐν τοῖς σπαργά-
ροις. Ἀπόλλων δὲ αὐτὸν τὸν παῖδα πρὸς Δία κομίσας
τὰς βόας ἀπῆτει. Διὸς δὲ κελεύοντος ἀποδοῦναι, ἤρ-
νεῖτο. Μὴ πείθων δὲ ἄγει τὸν Ἀπόλλωνα εἰς Πύλον,
καὶ τὰς βόας ἀποδίδωσιν. — Ἀκούσας δὲ τῆς λύρας ὁ
Ἀπόλλων, ἀντιδίδωσι τὰς βόας. Ἑρμῆς δὲ ταύτας νέ-
μων, σύριγγα πηξάμενος ἐσύριζεν. Ἀπόλλων δὲ καὶ
ταύτην βουλόμενος λαβεῖν, τὴν χρυσὴν ῥάβδον ἐδίδου
αὐτῷ, ἣν ἐλέκτετο βουκολῶν, καὶ τὴν μαντικὴν ἐδιδά-
ξατο αὐτόν. Ζεὺς δὲ αὐτὸν κήρυκα ἑαυτοῦ καὶ θεῶν
ὑποχθονίων τίθησιν.

V. Athena.

1. Κέκροψ ἀντόχθων, συμφυὲς ἔχων σῶμα ἀνδρὸς
καὶ δράκοντος, τῆς Ἀττικῆς ἐβασίλευσε πρῶτος, καὶ τὴν
γῆν πρότερον λεγομένην Ἀκτὴν ἀφ' ἑαυτοῦ Κεκροπίαν
ὠνόμασεν. Ἐπὶ τούτου, φασίν, ἔδοξε τοῖς θεοῖς πόλεις
καταλαβέσθαι, ἐν αἷς ἔμελλον ἔχειν τιμὰς ἰδίας ἑκα-
στος. Ἦκεν οὖν πρῶτος Ποσειδῶν ἐπὶ τὴν Ἀττικὴν,
καὶ πλήξας τῇ τριαινῇ κατὰ μέσην τὴν ἀκρόπολιν ἀνέ-
σφηγε θάλασσαν, ἣν νῦν Ἑρεχθίδαι καλοῦσι. Μετὰ δὲ
τούτον ἦκεν Ἀθηνᾶ, καὶ ἐφύτευσεν ἐλαίαν, ἣ νῦν ἐν τῇ
Πανδροσίῳ δείκνυνται. Γενομένης δὲ ἔριδος ἀμφοῖν
περὶ τῆς χώρας, Ἀθηνᾶν καὶ Ποσειδῶνα διαλύσας Ζεὺς
κριτὰς ἔδωκε θεοὺς τοὺς δώδεκα. Καὶ τούτων δικαζόν-
των, ἡ χώρα τῆς Ἀθηνᾶς ἐκρίθη, Κέκροπος μαρτυρή-
σαντος, ὅτι πρῶτον τὴν ἐλαίαν ἐφύτευσεν. Ἀθηνᾶ μὲν
οὖν ἀφ' ἑαυτῆς τὴν πόλιν ἐκάλεσεν Ἀθήνας· Ποσειδῶν

δὲ θυμῷ ὀργισθεὶς τὸ Θριάσιον πεδῖον ἐπέκλυσε καὶ τὴν Ἀττικὴν ὕφαλον ἐποίησεν.

2. Ἦν παρὰ Θηβαίοις μάντις Τειρεσίας, Εὐήρους καὶ Χαρικλοῦς νύμφης, γενόμενος τυφλὸς τοὺς ὀφθαλμούς. Οὗ περὶ τῆς πηρώσεως καὶ μαντικῆς λόγοι λέγονται διάφοροι. Ἄλλοι μὲν γὰρ αὐτὸν ὑπὸ τῶν Θεῶν φασὶ τυφλωθῆναι, ὅτι τοῖς ἀνθρώποις, ᾧ κρύπτειν ἤρθελον, ἐμήνυν· ἄλλοι δέ, ὑπὸ Ἀθηνᾶς αὐτὸν τυφλωθῆναι, ὅτι αὐτὴν γυμνὴν ἐν λουτρῷ εἶδε. Χαρικλοῦς δὲ δεομένης τὴν Θεόν (ἣν δὲ προσφιλῆς τῇ Ἀθηνᾷ ἢ Χαρικλῷ) ἀποκαταστῆσαι πάλιν τοὺς ὀφθαλμούς, ἡ Θεὸς μὴ δυναμένη τοῦτο ποιῆσαι, τὰς ἀκοὰς διακαθάρασα, πᾶσαν ὀρνίθων φωνὴν ἐποίησε συνιέναι, καὶ σκῆπτρον αὐτῷ ἐδωρήσατο, ὃ φέρων ὁμοίως τοῖς βλέπουσιν ἐβάδιζεν.

VI. Herakles (Hercules).

1. Πρῶτα μὲν ἐν Νεμέᾳ βριαρὸν κατέπεφνε λέοντα.
 Δεύτερον ἐν Λέρνῃ πολυαύχενον ἔκτανεν ὕδραν.
 Τὸ τρίτον αὐτ' ἐπὶ τοῖς Ἐρυμάνθιον ἔκτανε κάπρον.
 Χρυσόκερων ἔλαφον μετὰ ταῦτ' ἤγρευσεν τέταρτον.
 Πέμπτον δ' ὀρνίθας Στυμφαλίδας ἐξεδίωξεν.
 Ἑκτον Ἀμαζονίδος κόμισεν ζωστήρα φαεινόν.
 Ἑβδομον Ἀνγείου πολλὴν κόπρον ἐξεκάθηρεν.
 Ὀγδοὸν ἐκ Κρήτης πυρίπνοον ἤλασε ταῦρον.
 Εἵνατον ἐκ Θρήκης Διομήδεος ἤγαγεν ἵππους.
 Γηρυόνου δέκατον βόας ἤλασεν ἐξ Ἐρυθείης.
 Ἐνδέκατον κύνα Κέρβερον ἤγαγεν ἐξ Αἴδου.
 Δωδέκατον δ' ἤγεγεν ἐς Ἑλλάδα χρύσεια μῆλα.

2. Ἡρακλέα μυθολογοῦσιν ἐκ Διὸς γενέσθαι. Οὗτος γῶμη σώματος πολὺ τῶν ἀπάντων διενέγκας ἐπῆλθε τὴν

οἰκουμένην, κολάζων μὲν τοὺς ἀδίκους, ἀναιρῶν δὲ τὰ τὴν χώραν ἀοίκητον ποιοῦντα θηρία· πᾶσι δ' ἀνθρώποις τὴν ἐλευθερίαν περιποιήσας ἀήττητος μὲν ἐγένετο καὶ ἄτρωτος, διὰ δὲ τὰς εὐεργεσίας ἀθανάτου τιμῆς ἔτυχε παρ' ἀνθρώποις.

3. Ἡρακλέους παίδος ὄντος ὀκταμηνιαίου, δύο δράκοντας ὑπερμεγέθεις Ἡρα ἐπὶ τὴν αὐτοῦ εὐνὴν ἔπεμψε, διαφθαρεῖναι τὸ βρέφος θάλλουσα. Ἐπιβοωμένης δὲ Ἀλκμήνης Ἀμφιτρύωνα, Ἡρακλῆς διαναστὰς ἄγχων ἐκατέραις ταῖς χερσὶν αὐτοὺς διέφθειρεν. 4. Εὐρυσθεὺς ἐπέταξε τῷ Ἡρακλεῖ τοῦ Νεμέου λέοντος τὴν δορὰν κομίζειν. Τοῦτο δὲ ζῶον ἦν ἄτρωτον, ἐκ Τυφῶνος γεγεννημένον. Πορευόμενος οὖν ἐπὶ τὸν λέοντα καὶ εἰς τὴν Νεμέαν ἀφικόμενος, τὸν λέοντα ἐτόξευσε πρῶτον. Ὡς δὲ ἔμαθεν ἄτρωτον ὄντα, ἀνατεινόμενος τὸ ῥόπαλον ἐδίωκε. Φυγόντος δὲ τοῦ λέοντος εἰς ἀμφίστομον σπήλαιον αὐτοῦ, Ἡρακλῆς τὴν ἑτέραν ἀπωκοδόμησεν εἰσοδον, διὰ δὲ τῆς ἑτέρας ἐπεισῆλθε τῷ θηρίῳ, καὶ περιθεὶς τὴν χεῖρα τῷ τραχήλῳ κατέσχευεν ἄγχων, ἕως ἔπνιξε, καὶ θέμενος ἐπὶ τῶν ὤμων ἐκομίζεν εἰς Μυκήνας. 5. Ἐκτον ἐπέταξεν ἄθλον αὐτῷ τὰς Στυμφαλίδας ὄρνιθας ἐκδιῶξαι. Ἦν δὲ ἐν Στυμφάλῳ, πόλει τῆς Ἀρκαδίας, Στυμφαλὶς λεγομένη λίμνη, πολλῇ συνηρεφὴς ὕλη. Εἰς ταύτην ὄρνεις συνέφυγον ἄπλετοι. Ἀμυχανοῦντος οὖν Ἡρακλέους, πῶς ἐκ τῆς ὕλης τὰς ὄρνιθας ἐκβάλλη, χάλκεα κρόταλα δίδωσιν αὐτῷ Ἀθηναῖα παρ' Ἡφαίστου λαβοῦσα. Ταῦτα κρούων ἐπὶ τινος ὅρους τῇ λίμνῃ παρακειμένου τὰς ὄρνιθας ἐφόβει. Αἱ δὲ τὸν δοῦπον οὐχ ὑπομένονσαι μετὰ δέους ἀνίπταντο, καὶ τοῦτον τὸν τρόπον Ἡρακλῆς ἐτόξευσεν αὐτάς.

6. Λιβύης ἐβασίλευε παῖς Ποσειδῶνος, Ἀνταῖος,

ος τοὺς ξένους ἀναγκάζων παλαίειν ἀνήρει. Τούτῳ δὲ παλαίειν ἀναγκαζόμενος Ἡρακλῆς, ἀράμενος ἄμμασι μετέωρον ἀπέκτεινε· ψάοντα γὰρ γῆς ἰσχυρότατον συνέβη γίγνεσθαι. Διὸ καὶ Γῆς τινὲς ἔφασαν τοῦτον εἶναι παῖδα. 7. Μετὰ Λιβύην Ἡρακλῆς Αἴγυπτον διεξῆει. Ταύτης ἐβασίλευε Βούσιρις, Ποσειδῶνος παῖς. Οὗτος τοὺς ξένους ἔθνευ ἐπὶ βωμῷ Διὸς κατὰ τι λόγιον. Ἐννεὰ γὰρ ἔτη ἀφορία τὴν Αἴγυπτον κατέλαβε. Φρασίος δὲ ἔλθων ἐκ Κύπρου, μάντις τὴν ἐπιστήμην, ἔφη τὴν ἀφορίαν παύσεσθαι, ἐὰν ξένον ἄνδρα τῷ Διὶ σφάξωσι κατ' ἔτος. Βούσιρις δὲ ἐκείνον πρῶτον σφάξας τὸν μάντιν πάντας τοὺς κατιόντας ξένους ἔσφαζε. Συλληφθεὶς οὖν καὶ Ἡρακλῆς τοῖς βωμοῖς προσεφέρετο· τὰ δὲ δεσμὰ διαρρήξας τὸν τε Βούσιριν καὶ τὸν ἐκείνου παῖδα Ἀμφιδάμαντα ἀπέκτεινεν.

8. Μεταστάντος δὲ Ἡρακλέους εἰς θεούς, οἱ παῖδες αὐτοῦ φυγόντες Εὐρυσθέα ἦλθον εἰς Ἀθήνας, καὶ καθεσθέντες ἐπὶ τὸν Ἑλέου βωμὸν ἠξίουν βοηθεῖσθαι. Εὐρυσθέως δὲ ἐκείνους ἐκδιδόναι λέγοντος καὶ πόλεμον ἀπειλοῦντος, οἱ Ἀθηναῖοι οὐκ ἐκδιδόντες αὐτοὺς πόλεμον πρὸς αὐτὸν ὑπέστησαν. Καὶ τοὺς μὲν παῖδας αὐτοῦ ἀπέκτειναν· αὐτὸν δὲ Εὐρυσθέα φεύγοντα ἐφ' ἄρματος κτείνει διώξας Ὑλλος, καὶ τὴν μὲν κεφαλὴν ἀποτεμὼν Ἀλκμήνῃ δίδωσιν· ἡ δὲ κερκίσι τοὺς ὀφθαλμοὺς ἐξώρυξεν αὐτοῦ.

VII. The Argonautic Expedition.

1. Φοῖξον τὸν Ἀθάμαντος μυθολογοῦσι διὰ τὰς ἀπὸ τῆς μητρίαις ἐπιβουλάς ἀναλαβόντα τὴν ἀδελφὴν Ἑλλην φυγεῖν ἐκ τῆς Ἑλλάδος. Περαιουμένων δὲ αὐτῶν κατὰ τινὰ θεῶν πρόνοιαν ἐκ τῆς Εὐρώπης εἰς τὴν Ἀσίαν

ἐπὶ κριοῦ χρυσομάλλου, τὴν μὲν παρθένον ἀποπεσεῖν εἰς τὴν θάλασσαν, ἣν ἀπ' ἐκείνης Ἑλλήσποντον ὀνομασθῆναι, τὸν δὲ Φρῖξον εἰς τὸν Πόντον πορευθέντα καταθῆναι μὲν πρὸς τὴν Κολχίδα, κατὰ δέ τι λόγιον θύσαντα τὸν κριὸν ἀναθεῖναι τὸ δέρας εἰς τὸ τοῦ Ἄρεος ἱερόν. Μετὰ δὲ ταῦτα βασιλεύοντι τῆς Κολχίδος Αἰήτῃ χρησμὸν ἐκπεσεῖν, ὅτι τότε καταστρέψει τὸν βίον, ὅταν ξένοι καταπλεύσαντες τὸ χρυσόμαλλον δέρας ἀπενέγκωσι. Διὰ δὲ ταύτας τὰς αἰτίας καὶ διὰ τὴν ἰδίαν ὀμότητα καταδειῖξαι θύειν τοὺς ξένους, ἵνα, διαδοθείσης τῆς φήμης εἰς ἅπαντα τόπον περὶ τῆς Κόλχων ἀγριότητος, μηδεὶς τῶν ξένων ἐπιβῆναι τολμήσῃ τῆς χώρας.

2. Τῷ Πελίᾳ, τῆς Ἰωλκοῦ ἐν Θεσσαλίᾳ βασιλεῖ, ἐθέσπισεν ὁ θεός, τὸν μονοσάνδαλον φυλάσσειν. Τὸ μὲν οὖν πρῶτον ἡγνῶει τὸν χρησμὸν· ὕστερον δὲ αὐτὸν ἔγνω. Τελῶν γὰρ ἐπὶ τῇ θαλάσῃ Ποσειδῶν θυσίαν, ἄλλους τε πολλοὺς ἐπὶ ταύτῃ καὶ τὸν Ἰάσονα μετεπέμψατο. Ὁ δὲ πόθῳ γεωργίας ἐν τοῖς χωρίοις διατελῶν, ἔσπευσεν ἐπὶ τὴν θυσίαν. Διαβαίνων δὲ ποταμὸν Ἄναφρον ἐξῆλθε μονοσάνδαλος, τὸ ἕτερον ἀπολέσας ἐν τῷ ρεῖθρι πέδιλον. Θεασάμενος δὲ Πελίας αὐτὸν καὶ τὸν χρησμὸν συμβαλὼν, ἡρώτα προσελθὼν, τί ἂν ἐποίησεν ἐξουσίαν ἔχων, εἰ λόγιον ἦν αὐτῷ πρὸς τινος φωνευθήσεσθαι τῶν πολιτῶν; Ὁ δὲ ἔφη· τὸ χρυσόμαλλον δέρας προσέταττον ἂν φέρειν αὐτῷ. Τοῦτο Πελίας ἀκούσας, εὐθὺς ἐπὶ τὸ δέρας ἔλθειν ἐκέλευσεν αὐτόν. Ταῦτο δὲ ἐν Κόλχοις ἦν, ἐν Ἄρεος ἄλσει κρεμάμενον ἐκ δρυός, ἐφρουρεῖτο δὲ ὑπὸ δράκοντος αὐπνῶν. — Ἐπὶ τοῦτο πεμπόμενος Ἰάσων, Ἄργον παρεκάλεσε τὸν Φρῖξον· κακείνος, Ἀθηνᾶς ὑποδεμένης, πεντηκόντορον

καὶν κατεσκεύασε, τὴν προσογορευθεῖσαν ἀπὸ τοῦ κατασκευάσαντος Ἀργώ· κατὰ δὲ τὴν πρῶραν ἐνήρμοσεν Ἀθηνᾶ φωνῆν φηγοῦ τῆς Δωδωνίδος ξύλον· ὥς δὲ ἡ καὺς κατεσκευάσθη, χρωμένῃ ὁ θεὸς πλεῖν ἐπέτρεψε συναθροίσαντι τοὺς ἀρίστους τῆς Ἑλλάδος.

3. Οὗτοι ναυαρχοῦντος Ἰάσονος ἀναχθέντες καταπῶσιν εἰς τὴν τῆς Θράκης Σαλμυδησσόν, ἐνθα ἔκει Φινεὺς μάντις τὰς ὅψεις πεπηρωμένος. Τοῦτον οἱ μὲν Ἀγύρορος εἶναι λέγουσιν, οἱ δὲ Ποσειδῶνος υἱόν· καὶ πηρωθῆναι φασιν αὐτόν, οἱ μὲν ὑπὸ θεῶν, ὅτι προύλεγε τοῖς ἀνθρώποις τὰ μέλλοντα, οἱ δέ, ὑπὸ Βορέου καὶ τῶν Ἀργοναυτῶν, ὅτι πεισθεὶς μητρὶα τοὺς ἰδίους ἐτύφλωσε παῖδας. Ἐπεμψαν δὲ αὐτῷ καὶ τὰς Ἀρπυίας οἱ θεοί. Πτερωταὶ δὲ ἦσαν αὗται, καὶ ἐπειδὴ τῷ Φινεῖ παρετίθετο τράπεζα, ἐξ οὐρανοῦ καθιπτάμεναι, τὰ μὲν πλείονα ἀνῆρπαζον, ὀλίγα δὲ ὅσα ὁσμῆς ἀνάπλεα κατέλειπον, ὥστε μὴ δύνασθαι προσενέγκασθαι. Βουλομένοις δὲ τοῖς Ἀργοναύταις τὰ περὶ τοῦ πλοῦ μαθεῖν ὑποθήσασθαι τὸν πλοῦν ἔφη, ἐὰν τῶν Ἀρπυιῶν αὐτὸν ἀπαλλάξωσιν. Οἱ δὲ παρέθεσαν αὐτῷ τράπεζαν ἐδεσμάτων. Ἀρπυιαι δὲ ἐξαίφνης σὺν βοῇ καταπτᾶσαι τὴν τροφὴν ἤρπαζον. Θεασάμενοι δὲ οἱ Βορέου παῖδες, Ζήτης καὶ Κάλαις, ὄντες πτερωτοί, σπασάμενοι τὰ ξίφη δι' αἴρος ἐδίωκον. Ἦν δὲ ταῖς Ἀρπυίαις χρεὼν τεθνάναι ὑπὸ τῶν Βορέου παίδων, τοῖς δὲ Βορέου παισὶ τότε τελεutήσειν, ὅταν διώκοντες μὴ καταλάβωσι. Διωκομένων δὲ τῶν Ἀρπυιῶν, ἡ μὲν εἰς ποταμόν τινα ἐμπίπτει, ἡ δὲ ἑτέρα μέχρις Ἐχινάδων ἦλθε νήσων, αἷ νῦν ἀπ' ἐκείνης Στροφάδες καλοῦνται· ἐστράφη γάρ, ὥς ἦλθεν ἐπὶ ταύτας, καὶ γενομένη κατὰ τὴν ἡῖονα ὑπὸ καμάτου πίπτει σὺν τῷ διώκοντι. Ἀπολλώνιος δὲ ἕως

Στροφάδων νήσων φησὶν αὐτὰς διωχθῆναι, καὶ μηδὲν παθεῖν, δούσας ὄρκον, τὸν Φινέα μηκέτι ἀδικήσειν.

4. Ἀπαλλαγεῖς δὲ τῶν Ἀρπυιῶν Φινεὺς ἐμύνησε τὸν πλοῦν τοῖς Ἀργοναῦταις, καὶ περὶ τῶν Συμπληγάδων ὑπέθετο πετρῶν τῶν κατὰ τὴν τοῦ Πόντου εἴσοδον. Ἦσαν δὲ ὑπερμεγέθεις αὐται, συγκρονούμεναι δὲ ἀλλήλαις ὑπὸ τῆς τῶν πνευμάτων βίας τὸν διὰ θαλάσσης πόρον ἀπέκλειον. Ἐφέρετο δὲ πολλή μὲν ἀπ' αὐτῶν ὁμίχλη, πολὺς δὲ πάταγος· ἦν δὲ ἀδύνατον καὶ τοῖς πετεινοῖς δι' αὐτῶν ἐλθεῖν. Εἶπεν οὖν αὐτοῖς ἀφεῖναι πελειάδα διὰ τῶν πετρῶν, καὶ ταύτην ἐὰν μὲν ἴδωσι σωθεῖσαν, διαπλεῖν καταφρονοῦντας· ἐὰν δὲ ἀπολομένην, μὴ πλεῖν βιάζεσθαι. Ταῦτα ἀνήγοργτο ἀκούσαντες, καί, ὥς πλησίον ἦσαν τῶν πετρῶν, ἀφιάσιν ἐκ τῆς πρῶρας πελειάδα· τῆς δὲ ἵπταμένης τὰ ἄκρα τῆς οὐρᾶς ἢ σύμπτωσις τῶν πετρῶν ἀπεθέρισεν. Ἀναχωρούσας οὖν ἐπιτηρήσαντες τὰς πέτρας, μετ' εἰρεσίας ἐντόνου, συλλαβομένης Ἦρας, διῆλθον, τὰ ἄκρα τῶν ἀφλάστων τῆς νεῶς περικοπέσης. Αἱ μὲν οὖν Συμπληγάδες ἔκτοτε ἔστησαν· χρεὼν γὰρ ἦν αὐταῖς, νεῶς περαιωθείσης, στήναι παντελῶς.

5. Οἱ δὲ Ἀργοναῦται παραπλεύσαντες Θερμώδοντα καὶ Κανύκασον ἐπὶ Φᾶσιν ποταμὸν ἦλθον. Οὗτος τῆς Κολχικῆς ἐστὶ γῆς. Καθορμισθείσης δὲ τῆς νεῆς, ἦκε πρὸς Αἰήτην Ἰάσων, καὶ τὰ ἐπιταγέντα ὑπὸ Πελίου λέγων παρεκάλει δοῦναι τὸ δέρας αὐτῷ, διδῶσειν ὑπέσχετο, ἐὰν τοὺς χαλκόποδας ταύρους μόνος καταζεύξῃ· ἦσαν δὲ ἄγριοι παρ' αὐτῷ οὗτοι οἱ ταῦροι δύο, μεγέθει διαφέροντες, δῶρον Ἠφαίστου, οἳ χαλκοῦς μὲν εἶχον πόδας, πῦρ δὲ ἐκ στομάτων ἐφύσων. Τούτους αὐτῷ ζεύξαντι ἐπετάσσετο σπεῖρειν δράκοντος ὀδόντας· εἶχε

γὰρ λαβὼν παρ' Ἀθηνᾶς τοὺς ἡμίσεις ὧν Κάδμος ἔσπει-
ρεν ἐν Θήβαις.

6. Ἀποροῦντος δὲ τοῦ Ἰάσονος, πῶς ἂν δύναιτο
τοὺς ταύρους καταζευῆσαι, Μήδεια αὐτοῦ ἔρωτα ἴσχει·
ἦν δὲ αὕτη θυγάτηρ Αἰήτου καὶ Ἰδυίας τῆς Ὠκεανοῦ,
φαρμακίς. Δεδοικυῖα δέ, μὴ πρὸς τῶν ταύρων δια-
φθαρεῖ, κρύφα τοῦ πατρὸς συνεργήσκειν αὐτῷ πρὸς τὴν
κατάζευξιν τῶν ταύρων ἐπηγγείλατο καὶ τὸ δέρας ἐγγει-
ριεῖν, ἐὰν ὁμόσῃ αὐτὴν ἔξειν γυναῖκα, καὶ εἰς Ἑλλάδα
σύμπλουν ἀγάγῃται. Ὁμόσαντος δὲ Ἰάσονος, φάρμακον
δίδωσιν, ᾧ καταξενγύναι μέλλοντα τοὺς ταύρους ἐκέ-
λευσε χρῆσαι τὴν τε ἄσπίδα καὶ τὸ δόρυ καὶ τὸ σῶμα·
τούτῳ γὰρ χρισθέντα, ἔφη, πρὸς μίαν ἡμέραν μήτε ὑπὸ
πυρὸς ἀδικηθήσεσθαι μήτε ὑπὸ σιδήρου. Ἐδήλωσε δὲ
αὐτῷ, σπειρομένων τῶν ὀδόντων, ἐκ γῆς ἄνδρας μέλ-
λειν ἀναδύεσθαι ἐπ' αὐτὸν καθωπλισμένους, οὓς ἐπει-
δὴν ἀθρόους θεάσθαι, ἐκέλευσε βάλλειν εἰς μέσον λί-
θους ἅποθεν· ὅταν δὲ ὑπὲρ τούτου μάχωνται πρὸς ἀλ-
λήλους, τότε κτείνειν αὐτούς.

7. Ἰάσων δὲ τοῦτο ἀκούσας καὶ χρισάμενος τῇ
φαρμάκῳ, παραγενόμενος εἰς τὸ τοῦ νεῷ ἄλσος ἐμά-
στευσε τοὺς ταύρους, καὶ σὺν πολλῷ πυρὶ ὀρμήσαντας
αὐτούς κατέζευξε. Σπείροντος δὲ αὐτοῦ τοὺς ὀδόντας,
ἀνέτελλον ἐκ τῆς γῆς ἄνδρες ἔνοπλοι· ὁ δέ, ὅπου πλεί-
ονας ἑώρα, βάλλων ἐξ ἀφανοῦς λίθους πρὸς αὐτούς,
μαχομένους πρὸς ἀλλήλους προσιῶν ἀνήρει. Κατεξενγ-
μένων δὲ τῶν ταύρων, οὐκ ἐδίδου τὸ δέρας Αἰήτης·
ἐβούλετο δὲ τὴν τε Ἀργῶ καταφλέξαι καὶ κτείνειν τοὺς
ἐμπλέοντας. Φθάσασα δὲ Μήδεια τὸν Ἰάσονα νυκτὸς
ἐπὶ τὸ δέρας ἦγαγε, καὶ τὸν φυλάσσοντα δράκοντα κα-
τακοιμίσασα τοῖς φαρμάκοις, μετὰ Ἰάσονος, ἔχουσα τὸ

δέρας, ἐπὶ τὴν Ἀργὴν παρεγένετο. Συνείπετο δὲ αὐτῇ καὶ ὁ ἀδελφὸς Ἀψυρτος. Οἱ δὲ νυκτὸς μετὰ τούτων ἀνίχθησαν.

8. Πελίας δὲ ἀπογνοὺς τὴν ὑποστροφὴν τῶν Ἀργοναυτῶν Ἀΐσωνα τὸν Ἰάσονος πατέρα κτείνειν ἤθελεν· ὁ δέ, αἰτησάμενος ἑαυτὸν ἀνελεῖν, θυσίαν ἐπιτελῶν, ἀδεῶς τοῦ ταύρου αἷμα σπασάμενος ἀπέθανεν. Ἡ δὲ Ἰάσονος μήτηρ ἐπαρασαμένη Πελίᾳ, νήπιον ἀπολιποῦσα παῖδα Πρόμαχον, ἑαυτὴν ἀνήρτησε· Πελίας δὲ καὶ τὸν καταλειφθέντα παῖδα ἀπέκτεινεν αὐτῆς. Ὁ δὲ Ἰάσων κατελθὼν τὸ μὲν δέρας ἔδωκε· περὶ ὧν δὲ ἡδίκηθη, μετελθεῖν ἐθέλων καιρὸν ἐξεδέχετο. Καὶ τότε μὲν εἰς Ἰσθμὸν μετὰ τῶν ἀριστείων πλεύσας, ἀνέθηκε τὴν ναῦν Ποσειδῶνι· αὐτὸς δὲ Μήδειαν παρακαλεῖ ζητεῖν, ὅπως Πελίας αὐτῷ δίκας ὑπόσχη. Ἡ δὲ εἰς τὰ βασίλεια τοῦ Πελίου παρελθοῦσα πείθει τὰς θυματέρας αὐτοῦ τὸν πατέρα κρεουργῆσαι καὶ καθεψῆσαι, διὰ φαρμάκων αὐτὸν ἐπαγγελλομένη ποιήσκειν νέον· καὶ τοῦ πιστεῦσαι χάριν κριὸν μελίσασα καὶ καθεψήσασα ἐποίησεν ἄρνα. Αἱ δὲ πιστεῦσασαι τὸν πατέρα κρεουργοῦσι καὶ καθεψουσιν. Ἀκαστος δὲ μετὰ τῶν τὴν Ἰωλκὸν οἰκούντων τὸν πατέρα θάπτει, τὸν δὲ Ἰάσωνα μετὰ τῆς Μηδείας τῆς Ἰωλκοῦ ἐκβάλλει.

VIII. Orpheus.

Ὅρφεύς, Καλλιόπης Μούσης καὶ Οἰάγρου υἱός, ἄδων ἐκίνει λίθους τε καὶ δένδρα. Ἀποθανούσης δὲ Εὐρυδίκης, τῆς γυναικὸς αὐτοῦ, δηχθείσης ὑπὸ ὄφεως, κατῆλθεν εἰς ἄδου καὶ Πλούτωνα ἔπεισεν ἀναπέμψαι αὐτήν. Ὁ δὲ ὑπέσχετο τοῦτο ποιήσκειν, ἂν μὴ πορευόμενος Ὅρφεὺς ἐπιστραφῇ, πρὶν εἰς τὴν οἰκίαν αὐτοῦ

παραγενέσθαι. Ὁ δὲ ἀπιστῶν ἐπιστραφεὶς ἐθεάσατο τὴν γυναῖκα· ἥ δὲ πάλιν ὑπέστρεψεν.

IX. Phaethon.

Πολλοὶ τῶν ποιητῶν φασὶ Φαέθοντα τὸν Ἥλιον μὲν υἱόν, παῖδα δὲ τὴν ἡλικίαν ὄντα, πείσαι τὸν πατέρα, μίαν ἡμέραν παραχωρῆσαι τοῦ τεθρίππου. Συγχωρηθέντος δὲ αὐτῷ τούτου, τὸν μὲν Φαέθοντα ἐλαύνοντα τὸ τέθριππον μὴ δύνασθαι κρατεῖν τῶν ἡνιῶν, τοὺς δὲ ἵππους καταφρονήσαντας τοῦ παιδὸς ἐξενεχθῆναι τοῦ συνήθους δρόμου· καὶ τὸ μὲν πρῶτον κατὰ τὸν οὐρανὸν πλανωμένους ἐκπυρῶσαι τοῦτον, καὶ ποιῆσαι τὸν νῦν γαλαξίαν καλούμενον κύκλον· μετὰ δὲ ταῦτα πολλὴν τῆς οἰκουμένης κατακαίειν χώραν. Διὸ καὶ τὸν Δία ἀγανακτήσαντα ἐπὶ τοῖς γεγενημένοις κερανῶσαι μὲν τὸν Φαέθοντα, ἀποκαταστῆσαι δὲ τὸν Ἥλιον ἐπὶ τὴν συνήθη πορείαν. Τοῦ δὲ Φαέθοντος πεσόντος πρὸς τὰς ἐκβολὰς τοῦ νῦν Πάδου καλουμένου ποταμοῦ, τὸ δὲ παλαιὸν Ἡριδανοῦ προσαγορευομένου, θρηγῆσαι μὲν τὰς ἀδελφὰς αὐτοῦ τὴν τελευταίην, διὰ δὲ τὴν ὑπερβολὴν τῆς λύπης μετασχηματισθῆναι τὴν φύσιν, γενομένας αἰγείρους. Ταύτας δὲ κατ' ἐνιαυτὸν κατὰ τὴν αὐτὴν ὥραν δάκρυον ἀφιέναι, καὶ τοῦτο πηγνύμενον ἀποτελεῖν τὸ καλούμενον ἥλεκτρον.

X. Prometheus.

Προμηθεύς, Ἰαπετοῦ καὶ Ἀσίας υἱός, ἐξ ὕδατος καὶ γῆς ἀνθρώπους πλάσας, ἔδωκεν αὐτοῖς καὶ πῦρ λάθρα Διός, ἐν νάρθητι κρύψας. Ὡς δὲ ἤσθετο Ζεὺς, ἐπέταξεν Ἡφαίστῳ τῷ Κανκάσῳ ὄρει τὸ σῶμα αὐτοῦ προσηλῶσαι. Τοῦτο δὲ Σκυθικὸν ὄρος ἐστίν. Ἐν δὲ

τούτῳ προσηλωθεὶς Προμηθεὺς πολλῶν ἐτῶν ἀριθμὸν διετέλεσε. Καθ' ἑκάστην δὲ ἡμέραν αἰτὸς ἐφιπτάμενος τὸ ἥπαρ αὐτοῦ ἐνέμετο, αὐξανόμενον διὰ νυκτός. Καὶ Προμηθεὺς μὲν πυρὸς κλαπέντος δίκην ἔτινε ταύτην, μέχρις Ἡρακλῆς αὐτὸν ἔλυσεν.

XI. Deucalion and Pyrrha.

Προμηθέως δὲ παῖς Δευκαλίων ἐγένετο. Οὗτος βασιλεύων τῶν περὶ τὴν Φθίαν τόπων γαμεῖ Πύρραν, τὴν Ἐπιμηθέως καὶ Πανδώρας, ἣν ἔπλασαν οἱ θεοὶ πρώτην γυναῖκα. Ἐπεὶ δὲ ἀφανίσει Ζεὺς τὸ χαλκοῦν γένος ἠθέλησεν, ὑποθεμένου Προμηθέως, Δευκαλίων τεκτηνάμενος λάρνακα καὶ τὰ ἐπιτήδεια ἐνθάδε, εἰς ταύτην μετὰ Πύρρας εἰσέβη. Ζεὺς δὲ πολὺν ὑετὸν ἀπ' οὐρανοῦ χέας τὰ πλεῖστα μέρη τῆς Ἑλλάδος κατέκλυσεν, ὥστε διαφθαρεῖν πάντας ἀνθρώπους, ὀλίγων χωρίς, οἳ συνέφυγον εἰς τὰ πλησίον ὑψηλὰ ὄρη. Δευκαλίων δὲ ἐν τῇ λάρνακι διὰ τῆς θαλάσσης φερόμενος ἐφ' ἡμέρας ἐννέα καὶ νύκτας ἴσας, τῷ Παρνασσῷ προσίσχει, καὶ κεῖ τῶν ὄμβρων παῦλαν λαβόντων, ἐκβὰς ἔθυσσε Διὶ Φυξίῳ. Ζεὺς δὲ πέμψας Ἑρμῆν πρὸς αὐτόν, ἐπέτρεψεν αἰτεῖσθαι ὃ τι βούλεται· ὃ δὲ αἰρεῖται ἀνθρώπους αὐτῷ γενέσθαι. Καὶ Διὸς εἰπόντος, ὑπὲρ κεφαλῆς αἵρων ἔβαλλε λίθους, καὶ οὓς μὲν ἔβαλλε Δευκαλίων, ἄνδρες ἐγένοντο, οὓς δὲ Πύρρα, γυναῖκες. Ὅθεν καὶ λαοὶ μεταφορικῶς ὠνομάσθησαν ἀπὸ τοῦ λᾶας, ὁ λίθος.

XII. Salmoneus.

Σαλμωνεὺς διὰ τὴν ἀσέβειαν ἐκολάσθη. Ἐλεγε γὰρ ἑαυτὸν εἶναι Δία, καὶ τὰς ἐκείνου ἀφελόμενος θυσίας

ἑαυτῷ προσέτασσε θύειν· καὶ βύρσας μὲν ἐξηραμμένας ἐξ ἄρματος μετὰ λεβήτων χαλκῶν σίρων, ἔλεγε βροντᾶν· βάλλων δὲ εἰς οὐρανὸν αἰθομένας λαμπάδας, ἔλεγεν ἀστράπτειν. Ζεὺς δὲ αὐτὸν κεραυνώσας, τὴν κτισθεῖσαν ὑπ' αὐτοῦ πόλιν καὶ τοὺς οἰκήτορας ἠφάνισε πάντας.

XIII. The Daughters of Danaus.

Βῆλος, ὁ Αἰγύπτου βασιλεὺς, παῖδας εἶχε διδύμους, Αἴγυπτον καὶ Δαναόν. Αἰγύπτῳ μὲν ἐγένοντο παῖδες πεντήκοντα, θυγατέρες δὲ Δαναῷ πεντήκοντα. Στασιασάντων δὲ αὐτῶν πρὸς ἀλλήλους περὶ τῆς ἀρχῆς ὕστερον, Δαναὸς τοὺς Αἰγύπτου παῖδας δεδοικώς, ὑποθέμενης Ἀθηνᾶς αὐτῷ, ναῦν κατεσκεύασε πεντηκόντορον, καὶ τὰς θυγατέρας ἐνθάδε μὲν ἐφύγεν εἰς Ἄργος. Οἱ δὲ Αἰγύπτου παῖδες καὶ αὐτοὶ εἰς Ἄργος ἐλθόντες τῆς τε ἔχθρας παύσασθαι παρεκάλουν τὸν Δαναόν, καὶ τὰς θυγατέρας αὐτοῦ γαμεῖν ἤξιουν. Δαναὸς δὲ ἅμα μὲν ἀπιστῶν αὐτῶν τοῖς ἐπαγγέλμασιν, ἅμα δὲ καὶ μνησικακῶν περὶ τῆς φυγῆς, ὡμολόγει τοὺς γάμους καὶ διεκλήρου τὰς κόρας· ὥς δὲ ἐκληρώσαντο τοὺς γάμους, ἐστιάσας ἐγχειρίδια δίδωσι ταῖς θυγατράσιν· αἱ δὲ κοιμωμένους τοὺς νυμφίους ἀπέκτειναν, πλὴν Ὑπερμνήστρας. Αὕτη δὲ Λυγκέα τὸν ἑαυτῆς νυμφίον διέσωσε· διὸ καθεύδοντας αὐτὴν Δαναὸς ἐφρουρεῖ. Αἱ δὲ ἄλλαι τῶν Δαναοῦ θυγατέρων τὰς μὲν κεφαλὰς τῶν νυμφίων ἐν τῇ Λέρνῃ κατώρυξαν, τὰ δὲ σώματα πρὸ τῆς πόλεως ἐκίθδενσαν. Καὶ αὐτὰς ἐκάθηραν Ἀθηνᾶ τε καὶ Ἑρμῆς, Διὸς μελεύσαντος. Δαναὸς δὲ ὕστερον Ὑπερμνήστραν Λυγκεῖ συνώκισε· τὰς δὲ λοιπὰς θυγατέρας εἰς γυμνικὸν ἀγῶνα τοῖς νικῶσιν ἔδωκεν.

XIV. Minos.

Μίνως θαλασσοκρατῶν ἐπολέμησε στόλῳ τὰς Ἀθίνας, καὶ Μέγαρα εἶλε, Νίσου βασιλεῦντος, τοῦ Πανδίοнос. Ἀπέθανε δὲ ὁ Νίσος διὰ θυγατρὸς προδοσίαν. ἔχοντι γὰρ αὐτῷ πορφυρέαν ἐν μέσῃ τῇ κεφαλῇ τρίχα, ἥς ἀφαιρεθείσης αὐτὸν μοῖρα ἦν τελευτᾶν, ἣ θυγάτηρ αὐτοῦ Σκύλλα, ἐρασθεῖσα Μίνως, ἐξεῖλε τὴν τρίχα κοιμωμένη. Μίνως δὲ Μεγάρων κρατήσας ἀπέπλευσε, καὶ τὴν Σκύλλαν τῆς πρύμνης τῶν ποδῶν ἐκδήσας ὑποβρύχιον ἐποίησεν.

XV. The Sphinx.

Σφίγγα μυθολογοῦσι, θηρίον δίμορφον, παραγενομένον εἰς τὰς Θήβας αἶνιγμα προτιθέναι τῷ δυναμένῳ λύσαι, καὶ πολλοὺς ὑπ' αὐτῆς δι' ἀπορίαν ἀναιρεῖσθαι. Ἦν δὲ τὸ προτεθὲν ὑπὸ τῆς Σφιγγός· τί ἐστὶ τὸ αὐτὸ δίπουν, τρίπουν, καὶ τετράπουν·

ἀλλ' ὁπότεν βαῖνῃ πλείστοισι πόδεσσι, ἔνθα μένος γυίοισιν ἀφανρότατον πέλει αὐτοῖ. Ἀπορουμένων δὲ τῶν ἄλλων, ὁ Οἰδίπους ἀπεφήγατο, ἄνθρωπον εἶναι τὸ προβληθέν· νήπιον μὲν γὰρ αὐτὸν ὑπάρχοντα τετράπουν εἶναι· αὐξήσαντα δὲ δίπουν· γηράσαντα δὲ τρίπουν, βακτηρίᾳ χρώμενον διὰ τὴν ἀσθένειαν. Ἐνταῦθα τὴν μὲν Σφίγγα ἑαυτὴν κατακρημνίσαι, τὸν δὲ Οἰδίπουν γῆμαι τὴν ἀγνωσμένην ὑφ' ἑαυτοῦ μητέρα, τῷ λύσαντι ἔπαθλον προτιθεμένην.

XVI. Helen.

Ἑλένη, Ἀήδας καὶ Τυνδάρεω θυγάτηρ, ὡς δὲ ἄλλοι λέγουσι, Διός, κάλλει ἦν διαπρεπής. Παρεγένοντο δὲ

εἰς Σπάρτην ἐπὶ τὸν αὐτῆς γάμον πολλοὶ τῶν βασιλευ-
όντων Ἑλλάδος. Τούτων ὁρῶν τὸ πλῆθος Τυνδάρεως
ἐδεδοίκει, μή, κριθέντος ἑνὸς, στασιάζωσιν οἱ λοιποί·
ὑποθεμένου δὲ τοῦ Ὀδυσσεύς ἐξορκίζει τοὺς μνηστῆρας
βοηθῆσιν, ἂν ὁ προκριθεὶς νυμφίος ὑπὸ ἄλλου τινὸς
ἀδικῇται περὶ τὸν γάμον, καὶ αἰρεῖται τὸν Μενέλαον
νυμφίον, καὶ τὴν βασιλείαν τῆς Σπάρτης αὐτῷ παρα-
δίδωσιν.

XVII. Thetis.

Ἡ Θέτις ἐκ Πηλέως βρέφος ἐγέννησε, τὸν Ἀχιλλέα.
Ἀθάνατον δὲ θέλουσα ποιῆσαι τοῦτο, κρύφα Πηλέως
εἰς τὸ πῦρ ἐγκρυβοῦσα τῆς νυκτός, ἔφθειρεν ὃ ἦν αὐτῷ
θνητὸν πατρῷον· μεθ' ἡμέραν δὲ ἔχρειεν ἀμβροσίᾳ.
Πηλεὺς δὲ ἐπιτηρήσας καὶ ἀσπαίροντα τὸν παῖδα ἰδὼν
ἐπὶ τοῦ πυρός, ἐβόησε· καὶ Θέτις κωλυθεῖσα τὴν προ-
αίρεσιν τελειῶσαι, νήπιον τὸν παῖδα ἀπολιποῦσα, πρὸς
Νηρηίδας ὤχετο. Κομίζει δὲ τὸν παῖδα πρὸς Χείρωνα
Πηλεὺς. Ὁ δὲ λαβὼν αὐτὸν ἔτρεφε σπλάγχχνους λεόν-
των καὶ συνὼν ἀγρίων καὶ ἄρκτων μυελοῖς.

XVIII. Aeacus.

Αἰακός, ὁ Διὸς ἔκγονος, τοσοῦτον διήνεγκεν, ὥστε,
γενομένων αὐχμῶν ἐν τοῖς Ἑλλήσι καὶ πολλῶν ἀνθρώ-
πων διαφθαρέντων, ἐπειδὴ τὸ μέγεθος τῆς συμφορᾶς
ὑπερέβαλεν, ἦλθον οἱ προεστῶτες τῶν πόλεων ἱκετεύ-
οντες αὐτόν, νομίζοντες διὰ τῆς συγγενείας καὶ τῆς εὐ-
σεβείας τῆς ἐκείνου τάχιστ' ἂν εὐρέσθαι παρὰ τῶν θεῶν
τῶν παρόντων κακῶν ἀπαλλαγὴν. Σωθέντες δὲ καὶ τυ-
χόντες ὧν ἐδεήθησαν, ἱερὸν ἐν Αἰγίῳ κατεστήσαντο
κοινὸν τῶν Ἑλλήνων, οὐπερ ἐκεῖνος ἐποίησατο τὴν εὐ-

χίν. Καὶ κατ' ἐκείνον μὲν τὸν χρόνον ἕως ἦν μετ' ἀνθρώπων, μετὰ καλλίστης δόξης ὧν διετέλεσεν· ἐπειδὴ δὲ μετέλλαξε τὸν βίον, λέγεται παρὰ Πλούτωνι καὶ Κόρη τιμὰς μεγίστας ἔχων παρεδρεῦειν ἐκείνοις. — Τούτου δὲ παῖδες ἦσαν Τελαμῶν καὶ Πηλεΰς. Ὡν ὁ μὲν ἕτερος μεθ' Ἡρακλέους ἐπὶ Λαομέδοντα στρατεύσας, τῶν ἀριστείων ἔτυχε· Πηλεὺς δὲ ἐν τε τῇ μάχῃ τῇ πρὸς Κενταύρους ἀριστεύσας, καὶ κατὰ πολλοὺς ἄλλους κινδύνους εὐδοκιμήσας, Θέτιδι τῇ Νηρέως, θνητὸς ὧν ἀθανάτῳ, συνῴκησε, καὶ μόνου τούτου φασὶ τῶν προγεγενημένων ὑπὸ θεῶν ἐν τοῖς γάμοις ὑμέναιον ἄσθῆναι. Τούτοις δ' ἑκατέρω, Τελαμῶνος μὲν Αἴας καὶ Τεῦκρος ἐγενέσθην, Πηλέως δ' Ἀχιλλεύς, οἳ μέγιστον καὶ σαφέστατον ἔλεγχον ἔδοσαν τῆς αὐτῶν ἀρετῆς. Οὐ γὰρ ἐν ταῖς αὐτῶν πόλεσιν ἐπρώτευσαν μόνον οὐδὲ ἐν τοῖς τόποις, ἐν οἷς κατόικον· ἀλλὰ στρατείας τοῖς Ἕλλησιν ἐπὶ τοὺς βαρβάρους γενομένης, καὶ πολλῶν μὲν ἐκατέρωθεν ἀθροισθέντων, οὐδενὸς δὲ τῶν ὀνομαστῶν ἀπολειφθέντος, ἐν τούτοις τοῖς κινδύνοις Ἀχιλλεύς μὲν ἀπάντων διήγεγεν, Αἴας δὲ μετ' ἐκείνον ἡρίστευσε· Τεῦκρος δὲ τῆς τε τούτων συγγενείας ἄξιός καὶ τῶν ἄλλων οὐδενὸς χείρων γενόμενος, ἐπειδὴ Τροίαν συνεξεῖλεν, ἀφικόμενος εἰς Κύπρον Σαλαμίνα κατόικισεν.

XIX. Theseus.

Θησεὺς ὁ Αἰγέως, Λαπίθαις σύμμαχος γενόμενος καὶ στρατεύσας ἐπὶ Κενταύρους τοὺς διφρεῖς, οἳ καὶ τάχει καὶ ῥώμῃ καὶ τόλμῃ διέφερον, τούτους μάχῃ νικήσας, εὐθὺς μὲν τὴν ὕβριν αὐτῶν ἔπαυσεν, οὐ πολλῷ δ' ὕστερον χρόνῳ τὸ γένος ἐξ ἀνθρώπων ἠφάνισεν. — Κατὰ δὲ τοὺς αὐτοὺς χρόνους οἱ Ἀθηναῖοι τῷ Μινω-

ταύρω, τῷ ἐν Κρήτῃ τραφέντι, δασμὸν ἀπέστειλαν δις ἑπτὰ παῖδας, οὓς ἰδὼν ἀγομένους, οὕτως ἡγανάκτησεν, ὥσθ' ἡγήσατο κρεῖττον εἶναι τεθνάναι, ἢ ζῆν ἄρχων τῆς πόλεως τῆς οὕτως οἰκτρὸν τοῖς ἐχθροῖς φόρον ὑποτελεῖν ἡναγκασμένης. Σύμπλους δὲ γενόμενος, καὶ κρατήσας φύσεως ἐξ ἀνδρὸς καὶ ταύρου μεμιγμένης, τοὺς μὲν παῖδας τοῖς γονεῦσιν ἀπέδωκε, τὴν δὲ πατρίδα οὕτως δεινοῦ προστάγματος ἡλευθέρωσεν.

GRECIAN HISTORY.

I. Kodrus.

Ἀθηναίοις καὶ Πελοποννησίοις πόλεμος ἦν. Ὁ δὲ θεὸς ἔχρησε νικᾶν Ἀθηναίους, εἰ ὁ βασιλεὺς αὐτῶν ἀποθάνοι ὑπ' ἀνδρὸς Πελοποννησίου· ἦν δὲ τότε βασιλεὺς Ἀθηναίων Κόδρος. Τοῖς οὖν πολεμίοις τὸ λόγιον εἰδόσι κοινὸν ἦν παράγγελμα ἐν ταῖς μάχαις ἀπέχεσθαι Κόδρον. Ὁ δὲ (ἦν γὰρ ἑσπέρα) σχῆμα φρυγανιστῆρος λαβὼν, τοῦ χάρακος προελθὼν, ἔτεμνε τὴν ὕλην. Ἐντυχὼν δὲ καὶ Πελοποννήσιοι ἄνδρες μετὰ φρυγανισμόν ἦγοντες· τούτοις μάχεται Κόδρος, ὥστε καὶ τὸ δρέπανον ἐπ' αὐτοὺς ἀνατεινόμενος ἔτρωσέ τινα αὐτῶν. Οἱ δὲ φθάσαντες κατακτείνουσιν αὐτὸν τοῖς δρεπάνοις καὶ ἀπηλλάγησαν, ὥς δὴ ἀγαθόν τι πεποιηγότες. Τηρικαῦτα παιανίσαντες οἱ Ἀθηναῖοι, ὥς τοῦ λογίου τετελεσμένου, θυμῷ καὶ ῥώμῃ πλείονι πορεύονται ἐς μάχην, καὶ πρὸ τῆς μάχης κήρυκα πέμψαντες ἤτησαν ἀναίρεσιν τοῦ βασιλέως. Οἱ οὖν Πελοποννήσιοι, συνέντες τὸ γεγονός, ἔφυγον.

II. Victory of the Athenians at Marathon, B. C. 490.

Δῆτις καὶ Ἀρταφέρνης μετὰ τριάκοντα μυριάδων ἐν Μαραθῶνι ἐστρατοπεδεύσατο, Ἀθηναῖοι δὲ ἑννα-

κισχιλίους ἔπεμψαν μετὰ χιλίων Πλαταιῶν, στρατηγούς αὐτοῖς δόντες Καλλίμαχον, Κυναίγειρον, Μιλτιάδην. Συμβληθείσης δὲ τῆς παρατάξεως, τὸ μὲν μέσον ἐνίκων οἱ βάρβαροι, καὶ ῥήξαντες ἐδίωκον ἐς τὴν μεσόγαιαν· τὸ δὲ κέρας ἐκάτερον ἐνίκων Ἀθηναῖοί τε καὶ Πλαταιεῖς. Νικῶντες δὲ τὸ μὲν τετραμμένον τῶν βαρβάρων φεύγειν εἶων, τοῖς δὲ τὸ μέσον ῥήξασιν αὐτῶν συναγαγόντες τὰ κέρα ἀμφοτέρα ἐμάχοντο, καὶ ἐνίκων. Φεύγουσι δὲ τοῖς Πέρσαις εἶποντο κόπτοντες, ἕως ἐπὶ τὴν θάλασσαν ἀφικόμενοι ἐπελαμβάνοντο τῶν νεῶν. — Τῶν Ἀθηναίων Καλλίμαχος μὲν, ἀνὴρ γενόμενος ἀγαθός, πολλοῖς πεπαρμένος δόρασι, διεφθάρη· Κυναίγειρος δέ, ἐπιλαβόμενος τῶν ἀφλάστων νεὼς ἀναγομένης, ἀμφοτέρας τὰς χεῖρας ἀποκοπεῖς πελέκει ἔπεσε· τοῦ δὲ Μιλτιάδου ἡ δόξα κατὰ πᾶσαν τὴν Ἑλλάδα διεβοήθη.

III. Leonidas and his three hundred Spartans, B. C. 480.

Περσῶν μετὰ πεντακοσίων μυριάδων ἐπὶ τὴν Ἑλλάδα φερομένων, Λακεδαιμόνιοι τριακοσίους εἰς Θερμοπύλας ἔπεμψαν, στρατηγὸν αὐτοῖς δόντες Λεωνίδα. Λέγοντος δὲ τινος, ἀπὸ τῶν οἰστευμάτων τῶν βαρβάρων οὐδὲ τὸν ἥμιον ἰδεῖν ἔστιν, Οὐλοῦν, ἔφη, χαρίεν, εἰ ὑπὸ σκιᾶν αὐτοῖς μαχεσόμεθα; — Μετὰ δὲ ταῦτα μετὰ Τραχινίου τινὸς Πέρσαι διςμύριοι περιελθόντες τὰς δυσχωρίας ἄφνω τοὺς περὶ τὸν Λεωνίδα ἀνέλαβον εἰς τὸ μέσον, οἱ δὲ Λακεδαιμόνιοι τὴν σωτηρίαν ἀπογνόντες, τὴν δ' εὐδοξίαν ἐλόμενοι, μᾶλλον τὸν ἡγούμενον ἡξίουσαν ἄγειν ἐπὶ τοὺς πολεμίους πρὶν ἢ γινῶναι τοὺς Πέρσας τὴν τῶν ἰδίων περιόδον. Λεωνίδας δὲ τὴν ἐτοιμότητα τῶν στρατιωτῶν ἀποδε-

ξάμενος, τούτοις παρήγγειλε ταχέως ἀριστοποιεῖσθαι, ὥς ἐν Αἰδου δειπνησομένους. Ἐπειτα δὲ νυκτὸς εἰς-έπεσον εἰς τὴν τῶν Περσῶν στρατοπεδεῖαν ἡγουμένου τοῦ Λεωνίδου. Οἱ δὲ βάρβαροι διὰ τε τὸ παράδοξον καὶ τὴν ἄγνοιαν μετὰ πολλοῦ θορύβου συνέτρεχον ἐκ τῶν σκηνῶν ἀτάκτως, καὶ νομίσαντες, τοὺς μετὰ τοῦ Τραχινίου πορευομένους ἀπολωλέναι, καὶ τὴν δύναμιν ἅπασαν τῶν Ἑλλήνων παρεῖναι, κατεπλάγησαν. Αἰὶο καὶ πολλοὶ μὲν ὑπὸ τῶν περὶ τὸν Λεωνίδα ἀνηροῦντο, πλείους δὲ ὑπὸ τῶν ἰδίων ὡς ὑπὸ πολεμίων διὰ τὴν ἄγνοιαν ἀπώλοντο· ἥ τε γὰρ νύξ ἀφῆρητο τὴν ἀληθινὴν ἐπίγνωσιν, καὶ ἡ ταραχὴ καὶ ὅλην οὕσα τὴν στρατοπεδεῖαν εὐλόγως πολὺν ποιεῖ φόνον. Ἐκτεινον γὰρ ἀλλήλους, οὐ διδούσης τῆς περιστάσεως τὸν ἐξετασμὸν ἀκριβῆ διὰ τὸ μήτε ἡγεμόνος παραγγελίαν μήτε συνθήματος ἐρώτησιν μήτε ὅλως διανοίας κατάστασιν ὑπάρχειν. Εἰ μὲν οὖν ὁ βασιλεὺς ἔμεινεν ἐπὶ τῆς βασιλικῆς σκηνῆς, ῥαδίως ἂν καὶ αὐτὸς ὑπὸ τῶν Ἑλλήνων ἀνῆρητο, καὶ ὁ πόλεμος ἅπας ταχείας ἂν ἐτετυχίμει καταλύσεως· ἀλλ' ὁ μὲν Ξέρξης ἦν ἐκπεπηδηκὼς πρὸς τὴν ταραχήν, οἱ δ' Ἕλληνες εἰσπεσόντες εἰς τὴν σκηνὴν τοὺς ἐγκαταλειφθέντας ἐν αὐτῇ σχεδὸν ἅπαντας ἐφόνευσαν. Τῆς δὲ νυκτὸς καθεστῶσης ἐπλανῶντο καὶ ὅλον τὸ στρατόπεδον ζητοῦντες τὸν Ξέρξην εὐλόγως· ἡμέρας δὲ γενομένης καὶ τῆς ὅλης περιστάσεως δηλωθείσης, οἱ μὲν Πέρσαι, θεωροῦντες ὀλίγους ὄντας τοὺς Ἕλληνας, κατεφρόνησαν αὐτῶν, καὶ κατὰ στόμα μὲν οἱ συνεπλέκοντο, φοβούμενοι τὰς ἀρετὰς αὐτῶν, ἐκ δὲ τῶν πλαγίων καὶ ἐξόπισθεν περισταμένοι καὶ πανταχόθεν τοξεύοντες καὶ ἀκοντίζοντες ἅπαντας ἀπέκτειναν.

Οἱ οὖν μετὰ Λεωνίδου τὰς ἐν Θερμοπύλαις παρ-

όδους τηροῦντες τοιοῦτον ἔσχον τοῦ βίου τὸ τέλος· ὦν τὰς ἀρετὰς τίς οὐκ ἂν θαυμάσειεν; οἱ τινες μᾶλλον γνώμη χρησάμενοι τὴν μὲν ἀφωρισμένην τάξιν ὑπὸ τῆς Ἑλλάδος οὐκ ἔλιπον, τὸν ἑαυτῶν δὲ βίον προθύμως ἐπέδωκαν εἰς τὴν κοινὴν τῶν Ἑλλήνων σωτηρίαν, καὶ μᾶλλον εἰλοντο τελευτᾶν καλῶς ἢ ζῆν αἰσχροῶς.

IV. Building of the Walls of Athens by Themistocles,
B. C. 479.

1. Ἀθῆναι τρόπῳ τοιῷδε περιετειχίσθησαν· ἐπειδὴ Μῆδοι ἀνεχώρησαν ἐκ τῆς Εὐρώπης, νικηθέντες καὶ ναυσὶ καὶ πεζῇ ὑπὸ Ἑλλήνων, καὶ οἱ καταφυγόντες αὐτῶν ταῖς ναυσὶν ἐς Μυκάλην διεφθάρησαν, Λεωνυχίδης μὲν ὁ βασιλεὺς τῶν Λακεδαιμονίων, ὅσπερ ἡγεῖτο τῶν ἐν Μυκάλῃ Ἑλλήνων, ἀπεχώρησεν ἐπ' οἴκου, ἔχων τοὺς ἀπὸ Πελοποννήσου ξυμμάχους· οἱ δὲ Ἀθηναῖοι, καὶ οἱ ἀπὸ Ἰωνίας καὶ Ἑλλησπόντου ξύμμαχοι, ἤδη ἀφεστηκότες ἀπὸ βασιλέως ὑπομείναντες Σηστὸν ἐπολιόρκουν, Μῖδων ἐχόντων καὶ ἐπιχειμάσαντες εἶλον αὐτήν, ἐκλιπόντων τῶν βαρβάρων· καὶ μετὰ τοῦτο ἀπέπλευσαν ἐξ Ἑλλησπόντου ὡς ἕκαστοι κατὰ πόλεις. — 2. Ἀθηναίων δὲ τὸ κοινόν, ἐπειδὴ αὐτοῖς οἱ βάρβαροι ἐκ τῆς χώρας ἀπῆλθον, διεκομίζοντο εὐθύς, ὅθεν ὑπεξέθεντο, παῖδας καὶ γυναῖκας, καὶ τὴν πόλιν ἀνοικοδομεῖν παρεσκευάζοντο καὶ τὰ τεῖχη· τοῦ τε γὰρ περιβόλου βραχεὰ εἰστήκει, καὶ οἰκίαι αἱ μὲν πολλαὶ ἐπεπτώκεσαν, ὀλίγαι δὲ περιῆσαν, ἐν αἷς αὐτοὶ ἐσκήνησαν οἱ δυνατοὶ τῶν Περσῶν. — 3. Λακεδαιμόνιοι δὲ αἰσθόμενοι τὸ μέλλον ἦλθον πρεσβεῖα, τὰ μὲν καὶ αὐτοὶ ἴδιον ἂν ὀρῶντες μήτε ἐκείνους, μήτ' ἄλλον μηδένα τεῖχος ἔχοντα· τὸ δὲ πλεόν, τῶν ξυμμάχων ἐξοτρυνόντων

καὶ φοβουμένων τοῦ τε ναυτικοῦ αὐτῶν τὸ πλῆθος, ὃ πρὶν οὐχ ὑπῆρχε, καὶ τὴν ἐς τὸν Μηδικὸν πόλεμον τόλμαν γενομένην. — 4. Ἡξίουں τε αὐτοὺς μὴ τειχίζειν, ἀλλὰ καὶ τῶν ἔξω Πελοποννήσου μᾶλλον, ὅσοις ξυνεστήκει περίβολος, ξυγκαθελεῖν μετὰ σφῶν τοὺς περιβόλους· τὴν ἀληθῆ γνώμην οὐ δηλοῦντες ἐς τοὺς Ἀθηναίους, ἀλλὰ φάσκοντες κελεύειν ταῦτα, ἵνα ὁ βάρβαρος, εἰ αὐθις ἐπέλθοι, μὴ ἔχοι ἀπ' ἐχυροῦ τινος τόπου, ὥσπερ νῦν ἐκ τῶν Θηβῶν, ὁρμαῖσθαι· τὴν τε Πελοπόννησον πᾶσιν ἔφασαν ἱκανὴν εἶναι ἀναχώρησίν τε καὶ ἀφορμήν. — 5. Οἱ δ' Ἀθηναῖοι, Θεμιστοκλέους γνώμη, τοὺς μὲν Λακεδαιμονίους ταῦτ' εἰπόντας, ἀποκρινάμενοι, ὅτι πέμπουσιν ὡς αὐτοὺς πρέσβεις περὶ ὧν λέγουσιν, εὐθὺς ἀπήλλαξαν· ἑαυτὸν δ' ἐκέλευεν ὡς τάχιστα ὁ Θεμιστοκλῆς ἐς τὴν Λακεδαίμονα, ἄλλους δὲ πρὸς ἑαυτῷ ἐλομένους πρέσβεις μὴ εὐθὺς ἐκπέμπειν, ἀλλ' ἐπισχεῖν μέχρι τοσούτου, ἕως ἂν ἱκανὸν τὸ τεῖχος ἄρῳσιν, ὥστε ἀπομάχεσθαι, εἰ δέοι· τειχίζειν δὲ πάντας πανδημεὶ τοὺς ἐν τῇ πόλει, καὶ αὐτοὺς καὶ γυναῖκας καὶ παῖδας, φειδομένους μήτε ἰδίου μήτε δημοσίου οἰκοδομήματος, ὅθεν τις ὠφέλεια ἔσται ἐς τὸ ἔργον, ἀλλὰ καθαιροῦντας πάντα. — 6. Καὶ ὁ μὲν, ταῦτα διδάξας καὶ ὑπειπὼν, τᾶλλα ὅτι αὐτὸς τὰκεῖ πράξει, ὦρχετο. Καὶ ἐς Λακεδαίμονα ἐλθὼν οὐ προσῆει πρὸς τὰς ἀρχάς, ἀλλὰ διῆγε καὶ προῦφασίζετο. Καὶ ὁπότε τις αὐτὸν ἔροιτο τῶν ἐν τέλει ὄντων, ὃ τι οὐκ ἐπέρχεται ἐπὶ τὸ κοινόν, ἔφη, τοὺς ξυμπρέσβεις ἀναμένειν, ἀσχολίας δὲ τινος οὔσης αὐτοὺς ὑπολειφθῆναι· προσδέχεσθαι μέντοι, ἐν τάχει ἥξειν, καὶ θαυμάζειν, ὡς οὔπω πάρεισιν. — 7. Οἱ δὲ ἀκούοντες τῷ μὲν Θεμιστοκλεῖ ἐπείθοντο διὰ φιλίαν αὐτοῦ· τῶν δὲ ἄλλων ἀφικνουμέ-

νων καὶ σαφῶς κατηγορούντων, ὅτι τειχίζεται τε καὶ ἤδη ὕψος λαμβάνει, οὐκ εἶχον ὅπως χρὴ ἀπιστῆσαι. Γνοὺς δὲ ἐκεῖνος κελεύει αὐτοὺς μὴ λόγοις μᾶλλον παράγεισθαι, ἢ πέμψαι σφῶν αὐτῶν ἄνδρας οἵτινες χρηστοὶ καὶ πιστῶς ἀπαγγελοῦσι σκεψάμενοι. — 8. Ἀποστέλλουσιν οὖν· καὶ περὶ αὐτῶν ὁ Θεμιστοκλῆς τοῖς Ἀθηναίοις κρύφα πέμπει, κελεύων, ὡς ἥκιστα ἐπιφανῶς κατασχεῖν καὶ μὴ ἀφιέναι, πρὶν ἢ αὐτοὶ πάλιν κομισθῶσιν· (ἤδη γὰρ καὶ ἦκον αὐτῷ οἱ ξυμπρέσβεις, Ἀβρώνυχός τε ὁ Λυσικλέους, καὶ Ἀριστείδης ὁ Λυσιμάχου, ἀγγέλλοντες ἔχειν ἱκανῶς τὸ τεῖχος)· ἐφοβεῖτο γάρ, μὴ οἱ Λακεδαιμόνιοι σφᾶς, ὅποτε σαφῶς ἀκούσειαν, οὐκέτι ἀφῶσιν. — 9. Οἱ τε οὖν Ἀθηναῖοι τοὺς πρέσβεις, ὥσπερ ἐπεστάλη, κατεῖχον· καὶ ὁ Θεμιστοκλῆς ἐπελθὼν τοῖς Λακεδαιμονίοις ἐνταῦθα δὴ φανερώς εἶπεν, ὅτι ἡ μὲν πόλις σφῶν τετελείχεται ἤδη, ὥστε ἱκανὴ εἶναι σῶζειν τοὺς ἐνοικοῦντας· εἰ δέ τι βούλονται Λακεδαιμόνιοι ἢ οἱ ξύμμαχοι πρεσβεύεσθαι παρὰ σφᾶς, ὡς πρὸς διαγιγνώσκοντας τὸ λοιπὸν ἵεναι τὰ τε σφίσι αὐτοῖς ξύμφορα καὶ τὰ κοινά. — 10. Τὴν τε γὰρ πόλιν ὅτε ἐδόκει ἐκλιπεῖν ἄμεινον εἶναι, καὶ ἐς τὰς ναῦς ἐσβῆναι, ἄνευ ἐκείνων γνόντες τολμῆσαι· δοκεῖν οὖν σφίσι καὶ νῦν ἄμεινον εἶναι τὴν ἐαυτῶν πόλιν τεῖχος ἔχειν, καὶ ἰδίᾳ τοῖς πολίταις καὶ ἐς τοὺς πάντας ξυμμάχους ὠφελιμώτερον ἔσεσθαι. — 11. Οἱ δὲ Λακεδαιμόνιοι ἀκούσαντες ὁργὴν μὲν φανεράν οὐκ ἐποιοῦντο τοῖς Ἀθηναίοις· οὐδὲ γὰρ ἐπὶ κωλύμῃ, ἀλλὰ γνώμῃς παραινέσει δῆθεν τῷ κοινῷ ἐπρεσβεύσαντο· ἅμα δὲ καὶ προσφιλεῖς ὄντες ἐν τῷ τότε διὰ τὴν ἐς τὸν Μῆδον προθυμίαν τὰ μάλιστα αὐτοῖς ἐτύγχανον· τῆς μέντοι βουλῆσεως ἀμαρτάνοντες ἀδήλως ἤχθοντο. Οἱ τε πρέσβεις ἐκατέρω

ἀπῆλθον ἐπ' οἶκον ἀνεπικλήτως. — 12. Τούτῳ τῷ τρόπῳ οἱ Ἀθηναῖοι τὴν πόλιν ἐτείχισαν ἐν ὀλίγῳ χρόνῳ· καὶ δῆλη ἡ οἰκοδομία ἔτι καὶ νῦν ἐστίν· ὅτι κατὰ σπουδὴν ἐγένετο. Οἱ γὰρ θεμέλιοι παντοίων λίθων ὑπόκεινται καὶ οὐ ξυνειργασμένων ἐστίν ἤ, ἀλλ' ὡς ἑκαστοὶ ποτε προσέφερον· πολλαὶ τε στῆλαι ἀπὸ σημάτων καὶ λίθοι εἰργασμένοι ἐγκατελέγησαν· μείζων γὰρ ὁ περὶ βολος πανταχῇ ἐξήχθη τῆς πόλεως καὶ διὰ τοῦτο πάντα ὁμοίως κινοῦντες ἠπείγοντο.

V. Treachery and Death of Pausanias, B. C. 471.

1. Ἐπειδὴ Πανσανίας ὁ Λακεδαιμόνιος τὸ πρῶτον μεταπεμφθεὶς ὑπὸ Σπαρτιατῶν ἀπὸ τῆς ἀρχῆς τῆς ἐν Ἑλληςπόντῳ καὶ κριθεὶς ὑπ' αὐτῶν, ἀπελύθη μὲν ἀδικεῖν, δημοσίᾳ μὲν οὐκέτι ἐξεπέμφθη, ἰδίᾳ δὲ αὐτὸς τριῖνι λαβὼν Ἑρμιονίδα ἄνευ Λακεδαιμονίων ἀφικνεῖται ἐς Ἑλλήσποντον, τῷ μὲν λόγῳ ἐπὶ τὸν Ἑλληνικὸν πόλεμον, τῷ δὲ ἔργῳ τὰ πρὸς βασιλέα πράγματα πράσσειν, ὥςπερ καὶ τὸ πρῶτον ἐπεχείρησεν, ἐφρέμενος τῆς Ἑλληνικῆς ἀρχῆς. — 2. Εὐεργεσίαν δὲ ἀπὸ τοῦδε πρῶτον ἐς βασιλέα κατέθετο καὶ τοῦ παντὸς πράγματος ἀρχὴν ἐποιήσατο. Βυζάντιον γὰρ ἔλων τῇ προτέρᾳ παρουσίᾳ μετὰ τὴν ἐκ Κύπρου ἀναχώρησιν, βασιλέως προσήκοντάς τινας καὶ ξυγγενεῖς ἔλαβε· τότε δὲ τούτους ἀποπέμπει βασιλεῖ κρύφα τῶν ἄλλων συμμαχῶν· τῷ δὲ λόγῳ ἀπέδρασαν αὐτόν. Ἐπράσσε δὲ ταῦτα μετὰ Γογγύλου τοῦ Ἑρετριέως, ᾧπερ ἐπέτρεψε τότε Βυζάντιον καὶ τοὺς αἰχμαλώτους. — 3. Ἐπεμψε δὲ καὶ ἐπιστολὴν τὸν Γόγγυλον φέροντα αὐτῷ· ἐνεγέγραπτο δὲ τάδε ἐν αὐτῇ, ὡς ὕστερον ἀνευρέθη· „Πανσανίας ὁ ἡγεμὼν τῆς Σπάρτης τούδε τέ σοι χαρίζεσθαι βουλόμενος ἀπο-

πέμπει δορὶ ἐλών· καὶ γνώμην ποιοῦμαι, εἰ καὶ σοὶ δοκεῖ, θυγάτέρα τε τὴν σὴν γῆμαι, καὶ σοὶ Σπάρτην καὶ τὴν ἄλλην Ἑλλάδα ὑποχείριον ποιῆσαι. Δυνατὸς δὲ δοκῶ εἶναι ταῦτα πρᾶξαι, μετὰ σοῦ βουλευόμενος· εἰ οὖν τί σε τούτων ἀρέσκει, πέμπε ἄνδρα πιστὸν ἐπὶ θάλασσαν, δι' οὗ τὸ λοιπὸν τοὺς λόγους ποιησόμεθα.“

4. Τοσαῦτα μὲν ἡ γραφὴ ἐδήλου· Ξέρξης δὲ ἴσθη τε τῇ ἐπιστολῇ καὶ ἀποστέλλει Ἀρταβάζον τὸν Φαρνάκου ἐπὶ θάλασσαν, καὶ κελεύει αὐτὸν τὴν τε Δασκυλίτιν σατραπείαν παραλαβεῖν, Μεγαβάτην ἀπαλλάξαντα, ὃς πρότερον ἔρχε· καὶ παρὰ Πανσανίαν ἐς Βυζάντιον ἐπιστολὴν ἀντεπετίθει αὐτῷ ὥς τάχιστα διαπέμψαι καὶ τὴν σφραγίδα ἀποδεῖξαι, καὶ ἦν τι αὐτῷ Πανσανίας παραγγέλλη περὶ τῶν ἑαυτοῦ πραγμάτων, πράσσειν ὥς ἄριστα καὶ πιστότατα. — 5. Ὁ δὲ ἀφικόμενος τὰ τε ἄλλα ἐποίησεν, ὥσπερ εἴρητο, καὶ τὴν ἐπιστολὴν διέπεμψεν· ἀντεγέγραπτο δὲ τάδε· „Ὡδε λέγει βασιλεὺς Ξέρξης Πανσανίᾳ· Καὶ τῶν ἀνδρῶν οὓς μοι πέραν θαλάσσης ἐκ Βυζαντίου ἔσωσας, κεῖταί σοι εὐεργεσία ἐν τῷ ἡμετέρῳ οἴκῳ ἐς αἰὲ ἀνάγραφτος, καὶ τοῖς λόγοις τοῖς ἀπὸ σοῦ ἀρέσκομαι. Καὶ σε μήτε νῦν μήθ' ἡμέρα ἐπισχέτω, ὥστε ἀνεῖναι πράσσειν τι ὧν ἐμοὶ ἐπισχῆν, μηδὲ χρυσοῦ καὶ ἀργύρου δαπάνη κεκωλύσθω, μηδὲ στρατιᾶς πλήθει, εἴ ποί δεῖ παραγίγνεσθαι· ἀλλὰ μετ' Ἀρταβάζου ἀνδρὸς ἀγαθοῦ, ὃν σοὶ ἔπεμψα, πρᾶσσε θαρσύναι καὶ τὰ ἐμὰ καὶ τὰ σά, ὅπη κάλλιστα καὶ ἄριστα ἔξει ἀμφοτέροις.“

6. Ταῦτα λαβὼν ὁ Πανσανίας τὰ γράμματα, ὧν καὶ πρότερον ἐν μεγάλῳ ἀξιώματι ὑπὸ τῶν Ἑλλήνων διὰ τὴν Πλαταιᾶσιν ἡγεμονίαν, πολλῶν τότε μᾶλλον ἦρτο, καὶ οὐκέτι ἡδύνατο ἐν τῷ καθεστηκότι τρόπῳ

βιοτεύειν, ἀλλὰ σκευάς τε Μηδικὰς ἐνδύόμενος ἐκ του Βυζαντίου ἐξήει, καὶ διὰ τῆς Θράκης πορευόμενον αὐτὸν Μῆδοι καὶ Αἰγύπτιοι ἐδορυφόρον, τράπεζάν τε Περσικὴν παρετίθετο, καὶ κατέχειν τὴν διάνοιαν οὐκ ἠδύνατο, ἀλλ' ἔργοις βραχέσι προσδήλου, ἃ τῇ γνώμῃ μειζόνως ἐς ἔπειτα ἔμελλε πράξειν. — 7. Δυσπρόσ-
οδόν τε αὐτὸν παρεῖχε, καὶ τῇ ὀργῇ οὕτω χαλεπῇ ἐχρῆτο ἐς πάντας ὁμοίως, ὥστε μηδένα δύνασθαι προσιέναι· διόπερ καὶ πρὸς τοὺς Ἀθηναίους οὐχ ἥμιστα ἢ ξυμμα-
χία μετέστη.

8. Οἱ δὲ Λακεδαιμόνιοι αἰσθόμενοι τό τε πρῶτον δι' αὐτὰ ταῦτα ἀνεκάλεσαν αὐτόν, καὶ ἐπειδὴ τῇ Ἑρμιονίδι νῆϊ τὸ δεύτερον ἐκπλεύσας οὐ κελευσάντων αὐτῶν τοιαῦτα ἐφαίνετο ποιῶν, καὶ ἐκ Βυζαντίου βία ὑπ' Ἀθηναίων ἐκπολιορκηθεὶς ἐς μὲν τὴν Σπάρτην οὐκ ἐπανεχώρει, ἐς δὲ Κολωνὰς τὰς Τρῳάδας ἰδρυθεὶς, πράσσων τε ἐξηγγέλλετο αὐτοῖς πρὸς τοὺς βαρβάρους καὶ οὐκ ἐπ' ἀγαθῷ τὴν μονὴν ποιούμενος, οὕτω δὲ οὐκέτι ἐπέσχον, ἀλλὰ πέμψαντες κήρυκα καὶ σκντάλην οἱ ἔφοροι εἶπον τοῦ κήρυκος μὴ λείπεσθαι, εἰ δὲ μή, πόλεμον αὐτῷ Σπαρτιάτας προαγορεύειν. — 9. Ὁ δὲ βουλόμενος ὥς ἥμιστα ὑποπτος εἶναι καὶ πιστεύων, χρήμασι διαλύσειν τὴν διαβολήν, ἀνεχώρει τὸ δεύτερον ἐς Σπάρτην. Καὶ ἐς μὲν τὴν εἰρκτὴν ἐσπίπτει τὸ πρῶτον ὑπὸ τῶν ἐφόρων (ἔξεστι δὲ τοῖς ἐφόροις τὸν βασιλέα δρᾶσαι τοῦτο), ἔπειτα διαπραξάμενος ὕστερον ἐξῆλθε, καὶ καθίστησιν ἑαυτὸν ἐς κρίσιν τοῖς βουλομένοις περὶ αὐτὸν ἐλέγχειν. — 10. Καὶ φανερόν μὲν εἶχον οὐδὲν οἱ Σπαρτιάται σημεῖον οὔτε ἢ πᾶσα πόλις, ὅτι ἂν πιστεύσαντες βεβαίως ἐτιμωροῦντο ἄνδρα γένους τε τοῦ βασιλείου ὄντα καὶ ἐν τῷ παρόντι τιμὴν

ἔχοντα (Πλείσταρχον γὰρ τὸν Λεωνίδου ὄντα βασιλέα καὶ νέον ἔτι ἀνεψιὸς ὢν ἐπετρόπευεν)· ὑποψίας δὲ πολλὰς παρεῖχε τῇ τε παρανομίᾳ καὶ ζηλώσει τῶν βαρβάρων μὴ ἴσος βούλεσθαι εἶναι τοῖς παροῦσι, τὰ τε ἄλλα αὐτοῦ ἀνεσκόπουν, εἴ τί πον ἐξεδεδιήτητο τῶν καθεστώτων νομίμων, καὶ ὅτι ἐπὶ τὸν τρίποδά ποτε τὸν ἐν Δελφοῖς, ὃν ἀνέθεσαν οἱ Ἕλληνες ἀπὸ τῶν Μήδων ἀκροθίνιον, ἠξίωσεν ἐπιγράψασθαι αὐτὸς ἰδίᾳ τὸ ἐλεγεῖον τόδε,

Ἑλλήνων ἀρχηγὸς ἐπεὶ στρατὸν ὤλεσε Μήδων,

Πανσανίας Φοίβῳ μνήμ' ἀνέθηκε τόδε.

11. Τὸ μὲν οὖν ἐλεγεῖον οἱ Λακεδαιμόνιοι ἐξεκόλαψαν εὐθὺς τότε ἀπὸ τοῦ τρίποδος τοῦτο καὶ ἐπέγραψαν ὀνομαστὶ τὰς πόλεις, ὅσαι ξυγκαθελοῦσαι τὸν βάρβαρον ἔστησαν τὸ ἀνάνθημα· τοῦ μέντοι Πανσανίου ἀδίκημα καὶ τοῦτ' ἐδόκει εἶναι, καὶ ἐπειδὴ ἐν τούτῳ καθειστήκει, πολλῶ μᾶλλον παρόμοιον πραχθῆναι ἐφαίνετο τῇ παρούσῃ διανοίᾳ. Ἐπυνθάνοντο δὲ καὶ ἐς τοὺς Εἰλωτας πράσσειν τι αὐτόν, καὶ ἦν δὲ οὕτως· ἔλευθέρωσίν τε γὰρ ὑπισχνεῖτο αὐτοῖς καὶ πολιτείαν, ἣν ξυνεπαναστῶσι καὶ τὸ πᾶν ξυγκατεργάσωνται. — 12. Ἄλλ' οὐδ' ὥς οὐδὲ τῶν Εἰλώτων μηνυταῖς τισι πιστεύσαντες ἠξίωσαν νεώτερόν τι ποιεῖν εἰς αὐτόν, χρώμενοι τῷ τρόπῳ ὥπερ εἰώθασιν ἐς σφᾶς αὐτούς, μὴ ταχεῖς εἶναι περὶ ἀνδρὸς Σπαρτιάτου ἄνευ ἀναμφισβητήτων τεκμηρίων βουλευσαί τι ἀνήκεστον, πρὶν γε δὴ αὐτοῖς, ὥς λέγεται, ὁ μέλλων τὰς τελευταίας βασιλεῖ ἐπιστολὰς πρὸς Ἀρτάβαζον κομεῖν ἀνὴρ Ἀργίλιος, παιδικὰ πᾶτε ὢν αὐτοῦ καὶ πιστότατος ἐκείνῳ, μηνυτὴς γίγνεται, δεισας κατὰ ἐνθύμησίν τινα, ὅτι οὐδεὶς πω τῶν πρὸ ἑαυτοῦ ἀγγέλων πάλιν ἀφίκετο· καὶ παραποιησά-

μενος τὴν σφραγίδα, ἵνα, ἣν ψευσθῇ τῆς δόξης, ἣ καὶ ἐκεῖνός τι μεταγράψαι αἰτήσῃ, μὴ ἐπιγνῶ, λύει τὰς ἐπιστολάς, ἐν αἷς ὑπονοήσας τι τοιοῦτο προσεπεστάλθαι καὶ αὐτὸν εὗρεν ἐγγεγραμμένον κτείνειν.

13. Τότε δὲ οἱ ἔφοροι, δειξάντος αὐτοῦ τὰ γράμματα, μᾶλλον μὲν ἐπίστευσαν, αὐτήκοοι δὲ βουλευθέντες ἔτι γενέσθαι αὐτοῦ Πανσανίου τι λέγοντος, ἀπὸ παρασκευῆς τοῦ ἀνθρώπου ἐπὶ Ταίναρον ἰκέτου οἰχομένου καὶ σκηνησαμένου διπλῆν διαφράγματι καλύβην, ἐς ἣν τῶν ἐφόρων ἐντός τινας ἔκρυψε, καὶ Πανσανίου ὥς αὐτὸν ἐλθόντος καὶ ἐρωτῶντος τὴν πρόφασιν τῆς ἰκετείας, ἥσθοντο πάντα σαφῶς· ἥτις αὖτο γὰρ ὁ ἀνθρωπος τὰ τε περὶ αὐτοῦ γραφέντα καὶ τᾶλλ' ἀπέφαινε καθ' ἕκαστον, ὥς οὐδὲν πώποτε αὐτὸν ἐν ταῖς πρὸς βασιλέα διακονίαις παραβάλοιτο, προτιμηθεῖν δ' ἐν ἴσῳ τοῖς πολλοῖς τῶν διακόνων ἀποθανεῖν, καλεῖνος αὐτὰ ταῦτα ξυνωμολόγει καὶ περὶ τοῦ παρόντος οὐκ εἶα ὀργίζεσθαι, ἀλλὰ πίστιν ἐκ τοῦ ἱεροῦ ἐδίδου τῆς ἀναστάσεως καὶ ἡξίου ὥς τάχιστα πορεύεσθαι καὶ μὴ τὰ πρᾶσσόμενα διακαλύειν. — 14. Ἀκούσαντες δὲ ἀκριβῶς τότε μὲν ἀπῆλθον οἱ ἔφοροι, βεβαίως δὲ ἤδη εἰδότες ἐν τῇ πόλει τὴν ξύλληψιν ἐποιοῦντο. Λέγεται δ' αὐτὸν μέλλοντα ξυλληφθίσεσθαι ἐν τῇ ὁδῷ, ἐνὸς μὲν τῶν ἐφόρων τὸ πρόσωπον προσιόντος ὥς εἶδε, γινῶναι ἐφ' ᾧ ἐχώρει, ἄλλον δὲ νεύματι ἀφανεῖ χρησαμένου καὶ δηλώσαντος εὐνοίᾳ, πρὸς τὸ ἱερὸν τῆς Χαλκιοίκου χωρῆσαι δρόμῳ καὶ προκαταφυγεῖν· ἦν δὲ ἐγγὺς τὸ τέμενος. — 15. Καὶ ἐς οἴκημα οὐ μέγα, ὃ ἦν τοῦ ἱεροῦ, ἐσελθὼν, ἵνα μὴ ὑπαίθριος ταλαιπωροῖη, ἡσύχαζεν. Οἱ δὲ τὸ παραντίκα μὲν ὑστέρησαν τῇ διώξει, μετὰ δὲ τοῦτο τοῦ τε οἰκήματος τὸν ὄροφον ἀφεῖλον καὶ τὰς

θύρας, ἔνδον ὄντα τηρήσαντες αὐτὸν καὶ ἀπολαβόντες εἴσω, ἀπωκοδόμησαν, προσκαθεζόμενοι τε ἐξεπολιόρκησαν λιμῶ. — 16. Καὶ μέλλοντος αὐτοῦ ἀποψύχειν ὥσπερ εἶχεν ἐν τῷ οἰκήματι, αἰσθόμενοι τε ἐξάγουσιν ἐκ τοῦ ἱεροῦ ἔτι ἔμπνουν ὄντα, καὶ ἐξαχθεὶς ἀπέθανε παραχρῆμα.

VI. The Fate of Themistocles, B. C. 471—464.

1. Τοῦ μηδισμού τοῦ Πανσανίου οἱ Λακεδαιμόνιοι, πρέσβεις πέμψαντες παρὰ τοὺς Ἀθηναίους, ξυνεπητιῶντο καὶ τὸν Θεμιστοκλέα, ὡς εὔρισκον ἐκ τῶν περὶ Πανσανίαν ἐλέγχων· ἤξιον τε τοῖς αὐτοῖς κολάζεσθαι αὐτόν· οἱ δὲ πεισθέντες (ἔτυχε γὰρ ὠστρακισμένος καὶ ἔχων δίαίταν μὲν ἐν Ἀργεῖ, ἐπιφοιτῶν δὲ καὶ ἐς τὴν ἄλλην Πελοπόννησον) πέμπουσι μετὰ τῶν Λακεδαιμονίων ἐτοίμων ὄντων, ἄνδρας, οἷς εἴρητο ἄγειν, ὅπου ἂν περιτύχωσιν. — 2. Ὁ δὲ Θεμιστοκλῆς προαισθόμενος φεύγει ἐκ Πελοποννήσου ἐς Κέρκυραν, ὧν αὐτῶν εὐεργέτης. Δεδιέναι δὲ φασκόντων τῶν Κερκυραίων ἔχειν αὐτόν, ὥστε Λακεδαιμονίοις καὶ Ἀθηναίοις ἀπεχθέςθαι, διακομίζεται ὑπ' αὐτῶν ἐς τὴν ἡπειρον τὴν καταντικρύν. — 3. Καὶ διωκόμενος ὑπὸ τῶν προστεταγμένων κατὰ πύστιν ἢ χωροίη, ἀναγκάζεται παρὰ Ἀδμητον τὸν Μολοσσῶν βασιλέα, ὄντα αὐτῷ οὐ φίλον, καταλῦσαι. Καὶ ὁ μὲν οὐκ ἔτυχεν ἐπιδημῶν· ὁ δέ, τῆς γυναικὸς ἱκέτης γενόμενος, διδάσκεται ὑπ' αὐτῆς τὸν παῖδα σφῶν λαβὼν καθέζεσθαι ἐπὶ τὴν ἐστίαν. — 4. Καὶ ἐλθόντος οὐ πολὺ ὕστερον τοῦ Ἀδμήτου, δηλοῖ τε ὅς ἐστι, καὶ οὐκ ἀξιοῖ, εἴ τι ἄρα αὐτὸς ἀντεῖπεν αὐτῷ Ἀθηναίων δεομένῳ, φεύγοντα τιμωρεῖσθαι. Ἀμα δ' αὐτῷ εἶπεν, ὅφ' ὧν καὶ ἐφ' ᾧ διώ-

κεται· ὁ δὲ ἀκούσας ἀνίστησί τε αὐτὸν μετὰ τοῦ· εἰ-
 τοῦ υἱέος, ὥσπερ καὶ ἔχων αὐτὸν ἐκαθέζετο· καὶ μέ-
 γιστον ἦν ἰκέτευμα τοῦτο. — 5. Καὶ ὕστερον οὐ πολλῶν
 τοῖς τε Λακεδαιμονίοις καὶ Ἀθηναίοις ἐλθοῦσι καὶ
 πολλὰ εἰποῦσιν οὐκ ἐκδίδωσιν, ἀλλ' ἀποστέλλει, βου-
 λόμενον ὡς βασιλέα πορευθῆναι, ἐπὶ τὴν ἑτέραν θά-
 λασσαν περὶ Πύδναν τὴν Ἀλεξάνδρου. — 6. Ἐν
 ἧ ὀλκάδος τυχὼν ἀναγομένης ἐπ' Ἰωνίας καὶ ἐπιβάς,
 καταφέρεται χειμῶνι ἐς τὸ Ἀθηναίων στρατόπεδον, ὃ
 ἐπολιόρχει Νάξον· καὶ (ἦν γὰρ ἀγνώως τοῖς ἐν τῇ νηϊ)
 δείσας φράζει τῷ ναυκλήρῳ, ὅστις ἐστί, καὶ δι' αὐτὸν φεύ-
 γει· καί, εἰ μὴ σώσει αὐτόν, ἔφη εἶρεῖν, ὅτι χρήμασι
 πεισθεὶς αὐτὸν ἄγει· τὴν δὲ ἀσφάλειαν εἶναι, μηδένα
 ἐκβῆναι ἐκ τῆς νεὼς μέχρι ἂν πλοῦς γένηται· πειθο-
 μένῳ δ' αὐτῷ χάριν ἀπομνήσcesθαι ἀξίαν. Ὁ δὲ ναύ-
 κληρος ποιεῖ τε ταῦτα, καὶ ἀποσαλεύσας ἡμέραν καὶ
 νύκτα ὑπὲρ τοῦ στρατοπέδου, ὕστερον ἀφικνεῖται ἐς
 Ἐφεσον. — 7. Καὶ ὁ Θεμιστοκλῆς ἐκεῖνόν τε ἐθερά-
 πευσε χρημάτων δόσει (ἦλθε γὰρ αὐτῷ ὕστερον ἔκ τε
 Ἀθηναίων παρὰ τῶν φίλων, καὶ ἐξ Ἀργούς, αὐτὸν ὑπεξέ-
 κειτο), καὶ μετὰ τῶν κάτω Περσῶν τινος πορευθεὶς
 ἄνω, ἐσπέμπει γράμματα ἐς βασιλέα Ἀρταξέρξην τὸν
 Ξέρξου, νεωστὶ βασιλεύσαντα. — 8. Ἐδήλου δὲ ἰ γρα-
 φή, ὅτι „Θεμιστοκλῆς ἦκω παρὰ σέ, ὃς κακὰ μὲν πλεί-
 στα Ἑλλήνων εἰργασμαι τὸν ὑμέτερον οἶκον, ὅσον χρό-
 νον τὸν σὸν πατέρα ἐπιόντα ἐμοὶ ἀνάγκη ἡμυνόμην·
 πολὺ δ' ἔτι πλείω ἀγαθὰ, ἐπειδὴ ἐν τῷ ἀσφαλεῖ μὲν
 ἐμοί, ἐκείνῳ δὲ ἐν ἐπικινδύνῳ πάλιν ἢ ἀποκομιδὴν
 ἐγίγνετο. Καὶ μοι εὐεργεσία ὀφείλεται“ (γράψας τὴν
 τε ἐκ Σαλαμῖνος προάγγελσιν τῆς ἀναχωρήσεως, καὶ
 τὴν τῶν γεφυρῶν, ἣν ψευδῶς προσεποιήσατο, τότε δι'

αὐτὸν οὐ διάλυσιν) „καὶ νῦν ἔχων σε μεγάλα ἀγαθὰ δρᾶσαι πάρεμι, διωκόμενος ὑπὸ τῶν Ἑλλήνων διὰ τὴν σὴν φιλίαν. Βούλομαι δ' ἐνιαυτὸν ἐπισχών, αὐτός σοι περὶ ὧν ἦκω δηλῶσαι.“

9. Βασιλεὺς δέ, ὡς λέγεται, ἐθαύμασέ τε αὐτοῦ τὴν διάνοιαν καὶ ἐκέλευσε ποιεῖν οὕτως. Ὁ δ' ἐν τῷ χρόνῳ, ὃν ἐπέσχε, τῆς τε Περσίδος γλώσσης ὅσα ἡδύνατο κατενόησε καὶ τῶν ἐπιτηδευμάτων τῆς χώρας. —

10. Ἀφικόμενος δὲ μετὰ τὸν ἐνιαυτὸν, γίγνεται παρ' αὐτῷ μέγας καὶ ὅσος οὐδεὶς πω Ἑλλήνων, διὰ τε τὴν προϋπάρχουσαν ἀξίωσιν καὶ τοῦ Ἑλληνικοῦ ἐλπίδα, ἧ ὑπετίθει αὐτῷ δουλώσειν· μάλιστα δὲ ἀπὸ τοῦ πεῖραν διδοὺς ξυνετὸς φαίνεσθαι. — 11. Ἦν γὰρ ὁ Θεμιστοκλῆς βεβαιότατα δὴ φύσεως ἰσχὺν δηλώσας, καὶ διαφερόντως τι ἐς αὐτὸ μᾶλλον ἐτέρου ἄξιος θανμάσαι. Οἰκεία γὰρ ξυνέσει, καὶ οὔτε προμαθὼν ἐς αὐτὴν οὐδέν, οὔτ' ἐπιμαθὼν, τῶν τε παραχρῆμα δι' ἐλαχίστης βουλῆς κράτιστος γνώμων, καὶ τῶν μελλόντων ἐπὶ πλεῖστον τοῦ γενησομένου ἄριστος εἰκαστής· καὶ ἃ μὲν μετὰ χειρὸς ἔχοι, καὶ ἐξηγήσασθαι οἷός τε· ὧν τε ἄπειρος εἶη, κρῖναι ἱκανῶς οὐκ ἀπῆλλακτο· τό τε ἄμεινον ἢ χειρὸν ἐν τῷ ἀφανεῖ ἔτι ὃν προεώρα μάλιστα, καὶ τὸ ξύμπαν εἰπεῖν, φύσεως μὲν δυνάμει, μελέτης δὲ βραχύτητι, κράτιστος δὴ οὗτος αὐτοσχεδιάζειν τὰ δέοντα ἐγένετο. — 13. Νοσήσας δὲ τελευτᾷ τὸν βίον. Λέγουσι δὲ τινες καὶ ἐκούσιον φαρμάκῳ ἀποθανεῖν αὐτόν, ἀδύνατον νομίσαντα εἶναι ἐπιτελέσαι βασιλεῖ ἃ ὑπέσχετο. Μνημεῖον μὲν οὖν αὐτοῦ ἐν Μαγνησίᾳ ἐστὶ τῇ Ἀσιανῇ ἐν τῇ ἀγορᾷ· ταύτης γὰρ ἦρχε τῆς χώρας, δόντος βασιλέως αὐτῷ, Μαγνησίαν μὲν ἄρτον, ἣ πρὸς-έφερε πεντήκοντα τάλαντα τοῦ ἐνιαυτοῦ· Λάμπρακον δὲ

οἶνον (ἐδόκει γὰρ πολυινότατον τῶν τότε εἶναι). Μυσῶντα δὲ ὄψον. — 14. Τὰ δὲ ὅσῳ κομισθῆναι αὐτοῦ οἱ προσήκοντες οἴκαδε κελεύσαντος ἐκείνου καὶ τεθῆναι κρύφα Ἀθηναίων ἐν τῇ Ἀττικῇ. Οὐ γὰρ ἐξῆν θάπτειν, ὥς ἐπὶ προδοσίᾳ φεύγοντος. Τὰ μὲν κατὰ Πανσανίαν τὸν Λακεδαιμόνιον καὶ Θεμιστοκλέα τὸν Ἀθηναῖον, λαμπροτάτους γενομένους τῶν καθ' ἑαυτοὺς ἑλλήνων, οὕτως ἐτελεύτησεν.

Conquest and Destruction of Thebes by Alexander the Great, B. C. 335.

1. Ἐν τούτῳ τῶν φυγάδων τινὲς τῶν ἐκ Θηβῶν φευγόντων παρελθόντες νύκτωρ εἰς τὰς Θίβας, ἐπαγομένων τινῶν αὐτοὺς ἐπὶ νεωτερισμῷ ἐκ τῆς πόλεως, Ἀμύνταν μὲν καὶ Τιμόλαον τῶν τὴν Καδμείαν ἐχόντων οὐδὲν πολέμιον ὑποπτήσαντας ἔξω τῆς Καδμείας ἀπέκτειναν ξυλλαβόντες· εἰς δὲ τὴν ἐκκλησίαν παρελθόντες ἐπῆραν τοὺς Θηβαίους ἀποστῆναι ἀπὸ Ἀλεξάνδρου, ἐλευθερίαν τε προῖσχύμενοι, καὶ τῆς βαρύτητος τῶν Μακεδόνων ἤδη ποτὲ ἀπαλλαγῆναι. — 2. Πιθανώτεροι δὲ εἰς τὸ πλῆθος ἐφαίνοντο, τεθνηκέναι Ἀλέξανδρον ἰσχυριζόμενοι ἐν Ἰλλυριοῖς· καὶ γὰρ καὶ πολλὸς ὁ λόγος οὗτος καὶ παρὰ πολλῶν ἐφοίτα, ὅτι τε χρόνον ἀπῆν οὐκ ὀλίγον, καὶ ὅτι οὐδεμία ἀγγελία παρ' αὐτοῦ ἀφῆκτο· ὥστε (ὅπερ φιλεῖ ἐν τοῖς τοιοῖσδε), οὐ γινώσκοντες τὰ ὄντα, τὰ μάλιστα καθ' ἡδονὴν σφισιν εἵκαζον. — 3. Πυθομένῳ δὲ Ἀλεξάνδρῳ τὰ τῶν Θηβαίων οὐδαμῶς ἐδόκει ἀμελητέα εἶναι, τὴν τε τῶν Ἀθηναίων πόλιν δι' ὑποψίας ἐκ πολλοῦ ἔχοντι, καὶ τῶν Θηβαίων τὸ τόλμημα οὐ φαῦλον ποιουμένῳ, εἰ Λακεδαιμόνιοι τε πάλαι ἤδη ταῖς γνώμας ἀφεστηρότερες, καὶ τινες καὶ

ἄλλοι τῶν ἐν Πελοποννήσῳ καὶ Αἰτωλοὶ οὐ βέβαιοι ὄντες συνεπιλήψονται τοῦ νεωτερισμοῦ τοῖς Θηβαίοις. — 4. Ἄγων δὴ παρὰ τὴν Ἑορδαίαν τε καὶ τὴν Ἑλυμιῶτιν καὶ παρὰ τὰ τῆς Στυμφαίας καὶ Παρναίας ἄκρα, ἐβδομαῖος ἀφικνεῖται ἐς Πελλίναν τῆς Θετταλίας. Ἐνθεν δὲ ὁρμηθεὶς ἕκτη ἡμέρᾳ ἐσβάλλει ἐς Βοιωτίαν, ὥστε οὐ πρόσθεν οἱ Θηβαῖοι ἔμαθον εἰσω Πυλῶν παρεληλυθότα αὐτόν, πρὶν ἐν Ὀγχηστῷ γενέσθαι ξὺν τῇ στρατιᾷ πάσῃ. — 5. Καὶ τότε δὲ οἱ πράξαντες τὴν ἀπόστασιν σφάτευμα ἐκ Μακεδονίας Ἀντιπάτρου ἀφίχθαι ἔφασκον, αὐτόν δὲ Ἀλέξανδρον τεθνάναι ἰσχυρίζοντο, καὶ τοῖς ἀπαγγέλλουσιν, ὅτι οὗτος αὐτὸς προσάγει Ἀλέξανδρος, χαλεπῶς εἶχον· ἄλλον γάρ τινα ἦκειν Ἀλέξανδρον τὸν Ἀερόπου. — 6. Ὁ δὲ Ἀλέξανδρος ἐξ Ὀγχηστοῦ ἄρας τῇ ὑστεραίᾳ προσῆγε πρὸς τὴν πόλιν τῶν Θηβαίων κατὰ τὸ τοῦ Ἰολάου τέμενος. Οὗ δὴ καὶ ἐστρατοπέδευσεν, ἐνδιδοὺς ἔτι τοῖς Θηβαίοις τριβὴν, εἰ μεταγνόντες ἐπὶ τοῖς κακῶς ἐγνωσμένοις πρεσβεύσαιντο παρ' αὐτόν. — 7. Οἱ δὲ τοσούτου ἐδέησαν ἐνδόσιμόν τι παρασχεῖν ἐς ξύμβασιν, ὥστε ἐκθέοντες ἐκ τῆς πόλεως οἱ τε ἵππεῖς καὶ τῶν ψιλῶν οὐκ ὀλίγοι ἔστε ἐπὶ τὸ στρατόπεδον ἡκροβολίζοντο ἐς τὰς προφυλακάς, καὶ τινὰς καὶ ἀπέκτειναν οὐ πολλοὺς τῶν Μακεδόνων. Καὶ Ἀλέξανδρος ἐκπέμπει τῶν ψιλῶν καὶ τοξοτῶν, ὥστε αὐτῶν ἀναστεῖλαι τὴν ἐκδρομήν· καὶ οὗτοι οὐ χαλεπῶς ἀνέστειλαν ἔδῃ τῷ στρατοπέδῳ αὐτῷ προσφερομένους. — 8. Τῇ δὲ ὑστεραίᾳ ἀναλαβὰν τὴν στρατιὰν πᾶσαν καὶ περιελθὼν κατὰ τὰς πύλας τὰς φερούσας ἐπ' Ἑλευθεράς τε καὶ τὴν Ἀττικὴν, οὐδὲ τότε προσέμιξε τοῖς τείχεσιν αὐτοῖς, ἀλλ' ἐστρατοπέδευσεν οὐ πολὺ ἀπέχων τῆς Καδμείας, ὥστε ἐγγὺς εἶναι ὠφέλειαν

τῶν Μακεδόνων τοῖς τὴν Καδμείαν ἔχουσιν. — 9. Οἱ γὰρ Θηβαῖοι τὴν Καδμείαν διπλῶ· χάρακι ἐφρούρου· ἀποτειχίσαντες, ὥς μήτε ἔξωθεν τινα τοῖς ἐγκατειλημμένοις δύνασθαι ἐπωφελεῖν, μήτε αὐτοὺς ἐκθέοντας βλάπτειν τι σφᾶς, ὁπότε τοῖς ἔξω πολεμίοις προσφέροιντο. Ἀλέξανδρος δὲ (ἔτι γὰρ τοῖς Θηβαίοις διὰ φιλίας ἐλθεῖν μᾶλλον τι ἢ διὰ κινδύνου ἤθελε) διέτριβε πρὸς τῇ Καδμείᾳ κατεστρατοπεδευκώς. — 10. Ἐνθα δὴ τῶν Θηβαίων οἱ μὲν τὰ βέλτιστα ἐς τὸ κοινὸν γινώσκοντες ἐξελθεῖν ὥρμητο παρ' Ἀλέξανδρον καὶ εὐρέσθαι συγγνώμην τῷ πλήθει τῶν Θηβαίων τῆς ἀποστάσεως· οἱ δὲ φηγάδες καὶ ὅσοι τοὺς φηγάδας ἐπικεκλημένοι ἦσαν, οὐδενὸς φιλανθρώπου τυχεῖν ἂν παρ' Ἀλεξάνδρου ἄξιοντες, ἄλλως τε καὶ βοιωταρχοῦντες ἔστιν οἱ αὐτῶν παντάπασιν ἐνῆγον τὸ πλῆθος ἐς τὸν πόλεμον. Ἀλέξανδρος δὲ οὐδ' ὥς τῇ πόλει προσέβαλεν. — 11. Ἀλλὰ Περδίκκας προτεταγμένος τῆς φυλακῆς τοῦ στρατοπέδου σὺν τῇ αὐτοῦ τάξει, καὶ τοῦ χάρακος τῶν πολεμίων οὐ πολὺ ἀφεστικῶς, οὐ προσμείνας παρ' Ἀλεξάνδρου τὸ ἐς τὴν μάχην ξύνθημα αὐτὸς πρῶτος προσέμιξε τῷ χάρακι· καὶ διασπάσας αὐτὸν ἐνέβαλεν ἐς τῶν Θηβαίων τὴν προφυλακὴν. — 12. Τούτῳ δὲ ἐπόμενος Ἀμύντας ὁ Ἀνδρομένους, ὅτι καὶ ξυντεταγμένος τῷ Περδίκκᾳ ἦν, ἐπήγαγε καὶ αὐτὸς τὴν αὐτοῦ τάξιν, ὥς εἶδε τὸν Περδίκκᾳ προεληλυτότα εἶσω τοῦ χάρακος. Ταῦτα δὲ ἰδὼν Ἀλέξανδρος, ὥς μὴ μέντοι ἀπολειφθέντες πρὸς τῶν Θηβαίων κινδυνεύσειαν, ἐπῆγε τὴν ἄλλην στρατιάν. Καὶ τοὺς μὲν τοξότας καὶ τοὺς Ἀγριᾶνας ἐκδραμεῖν ἐσήμηνεν εἶσω τοῦ χάρακος, τὰ δὲ ἀγῆματα καὶ τὴν ὑπασπιστάς ἔτι ἔξω κατεῖχεν. — 13. Ἐνθα δὴ Περδίκκας μὲν τοῦ δευτέρου χάρακος

εἶσω παρελθεῖν βιαζόμενος, αὐτὸς μὲν βληθεὶς πίπτει αὐτοῦ καὶ ἀποκομίζεται κακῶς ἔχων ἐπὶ τὸ στρατόπεδον· καὶ χαλεπῶς ἐσώθη ἀπὸ τοῦ τραύματος. Τοὺς μέντοι Θηβαίους ἐς τὴν κοίλην ὁδὸν τὴν κατὰ τὸ Ἡράκλειον φέρουσαν οἱ ἅμα αὐτῷ εἰσπεσόντες ὁμοῦ τοῖς παρ' Ἀλεξάνδρῳ τοξόταις συνέκλεισαν. — 14. Καὶ ἔστε μὲν ἐπὶ τὸ Ἡράκλειον ἀναχωροῦσιν εἶποντο τοῖς Θηβαίοις· ἐντεῦθεν δὲ ἐπιστρεψάντων αὐθις σὺν βοῇ τῶν Θηβαίων φυγὴ τῶν Μακεδόνων γίνεται· καὶ Εὐρυβώτας τε Κρής πίπτει ὁ τοξάρχης, καὶ αὐτῶν τῶν τοξοτῶν ἐς ἑβδομήκοντα· οἱ δὲ λοιποὶ κατέφυγον πρὸς τὸ ἄγλημα τὸ τῶν Μακεδόνων καὶ τοὺς ἵπασπιστάς τοὺς βασιλικούς. — 15. Κὰν τούτῳ Ἀλέξανδρος τοὺς μὲν αὐτοῦ φεύγοντας κατιδὼν, τοὺς Θηβαίους δὲ λελυκότας ἐν τῇ διώξει τὴν τάξιν, ἐμβάλλει ἐς αὐτοὺς συντεταγμένη τῇ φάλαγγι. Οἱ δὲ ὠθοῦσι τοὺς Θηβαίους εἶσω τῶν πυλῶν· καὶ τοῖς Θηβαίοις ἐς τοσόνδε ἡ φυγὴ φοβερὰ ἐγίνετο, ὥστε διὰ τῶν πυλῶν ὠθούμενοι ἐς τὴν πόλιν οὐκ ἔφθησαν συγγκλείσαντες τὰς πύλας· ἀλλὰ συνεισπίπτουσι γὰρ αὐτοῖς εἶσω τοῦ τείχους, ὅσοι τῶν Μακεδόνων ἐγγὺς φευγόντων εἶχοντο, ἅτε καὶ τῶν τειχῶν διὰ τὰς προφυλακὰς τὰς πολλὰς ἐρήμων ὄντων. — 16. Καὶ προελθόντες εἰς τὴν Καδμείαν οἱ μὲν ἐκεῖθεν κατὰ τὸ Ἀμφεῖον σὺν τοῖς κατέχουσι τὴν Καδμείαν ἐξέβαινον ἐς τὴν ἄλλην πόλιν, οἱ δὲ κατὰ τὰ τείχη ἐχόμενα ἔρη πρὸς τῶν συνεισπεσόντων τοῖς φεύγουσιν ὑπερβάντες ἐς τὴν ἀγορὰν δρόμῳ ἐφέροντο. — 17. Καὶ ὀλίγον μὲν τινα χρόνον ἔμειναν οἱ τεταγμένοι τῶν Θηβαίων κατὰ τὸ Ἀμφεῖον· ὥς δὲ πανταχόθεν αὐτοῖς οἱ Μακεδόνες καὶ Ἀλέξανδρος ἄλλοτε ἄλλῃ ἐπιφαινόμενος προσέκειντο, οἱ μὲν ἱππεῖς τῶν Θηβαίων διεκπεσόντες

διὰ τῆς πόλεως ἐς τὸ πεδῖον ἐξέπιπτον, οἱ δὲ πεζοί, ὥς ἐκάστοις προῦχώρει, ἐσώζοντο. — 18. Ἐνθα δὲ ὀργῇ οὐχ οὕτω τι οἱ Μακεδόνες, ἀλλὰ Φωκεῖς τε καὶ Πλαταιεῖς καὶ οἱ ἄλλοι δὲ Βοιωτοὶ οὐδὲ ἀμυνομένους ἔτι τοὺς Θηβαίους οὐδενὶ κόσμῳ ἔκτεινον, τοὺς μὲν ἐν ταῖς οἰκίαις εἰσπίπτοντες, τοὺς δὲ καὶ ἐς ἀλκὴν τετραμμένους, τοὺς δὲ καὶ πρὸς ἱεροῖς ἰκετεύοντας, οὔτε γυναικῶν οὔτε παίδων φειδόμενοι.

19. Καὶ τὸ πάθος τοῦτο μεγέθει τε τῆς ἀλούσης πόλεως καὶ ὀξύτητι τοῦ ἔργου, οὐχ ἥκιστα δὲ τῷ παραλόγῳ ἔς τε τοὺς παθόντας καὶ τοὺς δράσαντας, οὐ μεῖον τι τοὺς ἄλλους Ἑλληνας ἢ καὶ αὐτοὺς τοὺς μετασχόντας τοῦ ἔργου ἐξέπληξεν. — 20. Τὰ μὲν γὰρ περὶ Σικελίαν Ἀθηναίοις ξυνενεχθέντα, εἰ καὶ πλήθει τῶν ἀπολομένων οὐ μείονα τὴν ξυμφορὰν τῇ πόλει ἤνεγκεν, ἀλλὰ τῷ τε πόρρῳ ἀπὸ τῆς οἰκείας διαφθορῆναι αὐτοῖς τὸν στρατὸν καὶ τὸν πολὺν ξυμμαχικὸν μᾶλλον ἢ οἰκεῖον ὄντα, καὶ τῷ τὴν πόλιν αὐτοῖς περιλειφθῆναι, ὥς καὶ ἐς ὕστερον ἐπὶ πολὺ τῷ πολέμῳ ἀντισχεῖν Λακεδαιμονίοις τε καὶ τοῖς ξυμμάχοις καὶ μεγάλῳ βασιλεῖ πολεμοῦντας, οὔτε αὐτοῖς τοῖς παθοῦσιν ἴσην τὴν αἴσθησιν τῆς ξυμφορᾶς προσέθηκεν, οὔτε τοῖς ἄλλοις Ἑλλήσι τὴν ἐπὶ τῷ πάθει ἔκπληξιν ὁμοίαν παρέσχεν. — 21. Καὶ τὸ ἐν Αἰγὸς ποταμοῖς αὖθις Ἀθηναίων πταῖσμα ναυτικόν τε ἦν, καὶ ἡ πόλις, καίπερ τῶν μακρῶν τειχῶν καθαιρέσει καὶ νεῶν τῶν πολλῶν παραδόσει καὶ στεργίσει τῆς ἀρχῆς ἐς ταπεινότητα ἀφικομένη, τό τε σχῆμα τὸ πάτριον ὁμῶς ἐφύλαξε, καὶ τὴν δύναμιν οὐ διὰ μακροῦ τὴν παλαιὰν ἔλαβεν· ὥς τὰ τε μακρὰ τεῖχη ἐκτειχίσαι, καὶ τῆς θαλάσσης αὖθις ἐπικρατῆσαι, καὶ τοὺς τότε φοβερούς σφισιν Λακεδαι-

μονίους καὶ παρ' ὀλίγον ἐλθόντας ἀφανίσει τὴν πόλιν αὐτοὺς ἐν τῷ μέρει ἐκ τῶν ἐσχάτων κινδύνων διασώσασθαι. — 22. Λακεδαιμονίων, τε αὖ τὸ κατὰ Λεῦκτρα καὶ Μαντίνειαν πταῖσμα τῷ παραλόγῳ μᾶλλον τι τῆς ξυμφορᾶς ἢ τῷ πλήθει τῶν ἀπολομένων τοὺς Λακεδαιμονίους ἐξέπληξεν· ἢ τε ξὺν Ἐπαμεινώνδῃ Βοιωτῶν καὶ Ἀρχάδων γενομένη προσβολή πρὸς τὴν Σπάρτην καὶ αὐτὴ τῷ ἀήθει τῆς ὕψεως μᾶλλον ἢ τῇ ἀκριβείᾳ τῶν κινδύνων αὐτοὺς τε τοὺς Λακεδαιμονίους καὶ τοὺς ξυμμετασχόντας αὐτοῖς τῶν τότε πραγμάτων ἐφόβησεν. — 23. Θηβαίοις δὲ τὰ τῆς ἀποστάσεως ὀξεία καὶ ξὺν οὐδενὶ λογισμῷ γεγόμενα, καὶ ἡ ἄλωσις δι' ὀλίγου τε καὶ οὐ ξὺν πόνῳ τῶν ἐλόντων ξυνενεχθεῖσα, καὶ ὁ πολὺς φόνος, οἷα δὴ ἐξ ὁμοφύλων τε καὶ παλαιὰς ἀπεχθείας ἐπεξιόντων, καὶ ὁ τῆς πόλεως παντελὴς ἀνδραποδισμός, δυνάμει τε καὶ δόξῃ ἐς τὰ πολέμια τῶν τότε προεχούσης ἐν τοῖς Ἑλλήσιν, οὐκ ἔξω τοῦ εἰκότος εἰς μῆνιν τοῦ θεοῦ ἀννήχθη. — 24. Ἐνομίζοντο γὰρ οἱ Θηβαῖοι τῆς τε ἐν τῷ Μηδικῷ πολέμῳ προδοσίας τῶν Ἑλλήνων διὰ μακροῦ ταύτην δίκην ἐκτίσαντες, καὶ τῆς Πλαταιέων ἐν τε ταῖς σπονδαῖς καταλήψεως καὶ τοῦ παντελοῦς ἀνδραποδισμοῦ τῆς πόλεως καὶ τοῦ χωρίου τῆς ἐρημώσεως, ἐν ᾧ οἱ Ἕλληνες παραταξάμενοι Μῆδους ἀπεώσαντο τῆς Ἑλλάδος τὸν κίνδυνον· καὶ ὅτι Ἀθηναίους αὐτοὶ τῇ ψήφῳ ἀπώλλουν, ὅτε ὑπὲρ ἀνδραποδισμοῦ τῆς πόλεως γνώμη προὔτεθῃ ἐν τοῖς Λακεδαιμονίων ξυμμάχοις. — 25. Τοῖς δὲ μετασχῶσι τοῦ ἔργου ξυμμάχοις, οἷς δὴ καὶ ἐπέτρεψεν Ἀλέξανδρος τὰ κατὰ τὰς Θίβας διαθεῖναι, τὴν μὲν Καδμείαν φρουρὰν κατέχειν ἔδοξε, τὴν πόλιν δὲ κατασκάψαι εἰς ἔδαφος, καὶ τὴν χώραν κατανεῖμαι τοῖς

ξυμμάχοις, ὅση μὴ ἱερὰ αὐτῆς· παῖδας δὲ καὶ γυναῖ-
κας, καὶ ὅσοι ὑπελείποντο Θηβαίων, πλὴν τῶν ἱερέων
τε καὶ ἱερείων καὶ ὅσοι ξένοι Φιλίππου ἢ Ἀλεξάνδρου
ἢ ὅσοι πρόξενοι Μακεδόνων ἐγένοντο, ἀνδραποδίσαι. —
26. Καὶ τὴν Πινδάρου δὲ τοῦ ποιητοῦ οἰκίαν καὶ τοὺς
ἀπογόνους τοῦ Πινδάρου λέγουσιν, ὅτι διεφύλαξεν
Ἀλέξανδρος αἰδοῖ τῇ Πινδάρου· ἐπὶ τούτοις Ὀρχόμε-
νόν τε καὶ Πλαταιὰς ἀναστῆσαι τε καὶ τειχίσαι οἱ ξύμ-
μαχοι ἔγνωσαν.

THE CHIEF DATES IN GRECIAN HISTORY.

N.B. Those in brackets [] are mythical dates computed by the ancients; but they are of no chronological authority. — Literary names are printed in *Italics*.

I. MYTHICAL AGE.

B. C.

- [1856] Inachus founds Argos and Sicyon.
- [1796] The Deluge of Ogyges.
- [1550] The Deluge of Deucalion.
The Hellenes begin to displace the Pelasgians.
Cecrops leads a colony from Saïs, in Egypt to Attica.
Cadmus, the Phœnician, founds Thebes, and introduces the alphabet.
- [1500] Danaus arrives in Argolis.
- [1383] Erechtheus, a native Ionian, founds the worship of Athena at Athens.
- [1283] Pelops migrates from Lydia to the Peloponnesus.
Naval power and legislation of Minos, King of Crete.
- [1225] The Argonautic expedition.
Age of *Orpheus*, the Musician.
- [1213] Expedition of the Seven against Thebe.

B. C.

- [1198] Thebes destroyed by the Epigoni.
 - [1183] Destruction of Troy.
 - [1104] Return of the Heraclids, and Dorian settlement of the Peloponnesus.
 - [1045] Death of Codrus, last King of Athens.
Perpetual Archons at Athens, till B. C. 753.
 - [1044] The Great Ionian Migration to Asia.
 - [1040] Institution of the Amphictyons.
 - [1000] Period of the transition from patriarchal monarchies to aristocratic republics.
 - [807] Legislation of Lycurgus at Sparta.
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II. HISTORICAL AGE.

- 776 Beginning of the Olympiads, from the victory of the Elean Coroebus in the foot-race at Olympia.
- 752 Decennial Archons at Athens, till B. C. 683.
- 748 Phidon, tyrant of Argos, flourishes, he coined money at Aegina, and introduced the Aeginetan standards of weights and measures.
- 745 The Bacchiadae rule at Corinth, by an annual Prytanis (or Council).
- 743 The First Messenian War: to B. C. 723.
- 735 Colonies founded in Sicily and Italy.
- 712 *Callinus*, of Ephessus, poet, fl.
- 700 Corinth powerful at sea.
- 693 *Simonides*, of Amorgos, poet.
Glaucus, of Chios, statuary in metal.
- 687 *Archilochus*, of Paros, poet, fl.
- 685 Second Messenian War, till B. C. 668.
• (According to other accounts 679 — 662).
- 683 Creon, the first annual archon at Athens.

B. C.

Tyrtæus, the Athenian poet, animates the Spartans in the Messenian War.

672 *Alcman*, of Lydia, lyric poet at Sparta.

664 The most ancient sea-fight on record, between the Corinthians and Corcyraeans.

662 Zaleucus, the lawgiver at Locri in Italy.

657 Byzantium founded by the Megarians.

655 Cypselus tyrant of Corinth, till B. C. 625.

625 Peisander succeeds Cypselus at Corinth, reigns to B. C. 585.

621 Legislation of Draco at Athens.

620 Conspiracy of Cylon at Athens.

611 Pittacus overthrows tyranny at Mytilene in Lesbos.

— Age of the "Seven Sages" of Greece.

Sappho and *Alcæus*, lyric poets in Lesbos.

596 Epimenides, the Cretan, visits Athens.

595 The "Sacred War" about Cirrha, to B. C. 586.

594 Legislation of Solon at Athens.

586 Epoch of the Isthmian and Pythian Games.

566 The Panathenaic festival instituted at Athens.

560 Usurpation of Peisistratus at Athens.

His tyranny lasts to B. C. 527.

559 Cyrus founds the Persian Empire.

The lyric poet *Anacreon* fl.

548 The temple at Delphi burnt.

546 Cyrus takes Sardis and conquers the Lydian empire in Asia Minor.

538 Babylon taken by Cyrus.

535 *Thespis*, the Athenian, first exhibits tragedy.

532 Polycrates tyrant of Samos.

531 *Pythagoras*, philosopher, and *Anacreon*, poet.

529 Death of Cyrus: he is succeeded by Cambyses.

B. C.

527 Death of Peisistratus: his sons Hippias and Hipparchus joint tyrants of Athens.

525 Cambyses conquers Egypt.

Birth of the tragic poet *Aeschylus*.

522 Polycrates, tyrant of Samos, put to death.

521 Death of Cambyses: usurpation of the Magian Smerdis: and accession of Darius, the son of Hystaspes, as King of Persia.

518 Birth of the lyric poet *Pindar*, of Thebes.

514 Hipparchus slain by Harmodius and Aristogeiton.

510 Hippias and all the Peisistratids expelled from Athens (in the same year as the expulsion of the Tarquins from Rome).

Cleisthenes reforms the constitution of Athens.

499 Revolt of the Ionians from Persia: aided by the Athenians, they burn Sardis.

Aeschylus (aged 25) first exhibits tragedy.

497 Death of the philosopher *Pythagoras*.

495 Birth of the tragedian *Sophocles*.

492 First Persian Invasion of Greece.

Mardonius conquers Macedonia.

491 Darius demands earth and water of the Greeks.

War between Athens and Aegina.

490 Second Persian Invasion. Datis and Artaphernes defeated at Marathon.

485 Death of Darius: he is succeeded by Xerxes.

484 Birth of the historian *Herodotus*.

483 Ostracism of Aristides.

Administration of Themistocles at Athens.

480 Third Persian Invasion, under Xerxes.

Battles of Thermopylae, Artemisium, and Salamis.

Birth of the tragedian *Euripides*.

B. C.

- 479 Battles of Plataeae in Boeotia and Mycale in Asia Minor, on the same day (Sept. 25).
- 478 The Greeks take Sestos.
The walls of Athens built.
- 477 Beginning of the Athenian supremacy.
- 471 Ostracism of Themistocles.
Treason and death of Pausanias.
- 468 Birth of *Socrates*.
First tragic victory of *Sophocles*.
- 466 Revolt and subjugation of Naxos.
Double victory of Cimon at the river Eurymedon.
- 465 Death of Xerxes: he succeeded by Artaxerxes I Longimanus.
- 461 Ostracism of Cimon.
- 460 Revolt of Egypt from Persia.
The Athenians aid the Egyptians.
- 457 The Athenians at war in Peloponnesus.
- 455 *Euripides* first gains the tragic prize.
- 454 *Cratinus*, the comic poet, fl.
- 450 Five years' truce between the Athenians and Peloponnesians.
- 449 Death of Cimon. End of the Wars with Persia.
- 448 Athenian power at its height. Sacred War between the Delphians and Phocians: leading to war between the Athenians and Lacedaemonians.
- 447 The Athenians defeated by the Boeotians at Coronea.
- 445 Thirty years' truce.
- 444 Administration of Pericles.
- 435 War between the Corinthians and Corcyraeans.
- 431 Beginning of the Peloponnesian War.
- 430 The Great Plague at Athens.
- 429 Death of Pericles.
- 427 The Peloponnesians take Plataeae.

B. C.

Aristophanes first exhibits comedy.

425 Success of Cleon at Sphacteria.

Death of Artaxerxes I. Longimanus, King of Persia:
 brief reigns of Xerxes II. and Sogdianus: accession
 of Darius II. Nothus.

424 Campaign in Thrace about Amphipolis.

423 Banishment of the historian *Thucydides*.

422 Deaths of Brasidas and Cleon.

421 Truce for fifty years: but the war does not cease.

420 Alcibiades becomes a political leader at Athens.

415 Athenian expedition to Sicily.

Flight of Alcibiades to Sparta.

413 Destruction of the Athenians in Sicily.

411 Democracy abolished at Athens.

406 Naval victory of the Athenians at the Arginusae.

Deaths of *Euripides* and *Sophocles*.

405 Destruction of the Athenian fleet at Aegospotami.

Darius II. succeeded by Artaxerxes II. Mnemon.

404 Athens taken by Lysander.

End of the Peloponnesian War.

The Thirty Tyrants at Athens.

403 The oligarchy overthrown by Thrasybulus.

401 The Expedition (*Anabasis*) of Cyrus the younger.

400 Return of the Ten Thousand Greeks.

399 Condemnation and death of Socrates.

396 Agesilaus fights in Asia against the Persians.

394 Greek confederacy against Sparta.

Agesilaus, recalled, gains the battle of Coronea.

Naval victory of Conon at Cnidus.

Banishment of *Xenophon*.

393 Conon rebuilds the Long Walls of Athens.

389 *Plato* (aged 40) goes to Sicily.

387 The Peace of Antalcidas.

384 Birth of *Aristotle*.

B. C.

- 382 Birth of *Demosthenes*.
378 War of Thebes and Athens against Sparta.
371 The Thebans excluded from the peace of Sparta.
 Battle of Leuctra. Foundation of Megalopolis.
367 Death of Dionysius I., tyrant of Syracuse, after a
 reign of 38 years.
362 Death of Epaminondas at Mantinea.
 Conclusion of *Xenophon's* Greek History.
361 General peace: Lacedaemon excluded.
 Death of Agesilaus in Egypt.
359 Accession of Philip II., the Great, in Macedonia.
 Death of Artaxerxes II. Mnemon: he is succeeded by
 Artaxerxes III. Ochus.
358 Philip takes Amphipolis.
357 The Athenian Allies revolt.
 The Social and Sacred Wars begin.
356 Birth of Alexander the Great.
 Dionysius II. expelled from Syracuse.
355 End of the Social War.
 The Allies of Athens independent.
353 Death of Dion, tyrant of Syracuse.
352 Progress of Philip in Northern Greece.
 He is repulsed from Thermopylae.
 "First Philippic" of Demosthenes.
349 Philip attacks Olynthus.
 The "Olynthiacs" of Demosthenes.
347 Philip takes and destroys Olynthus.
 Death of *Plato*, aged 82.
346 Peace between Philip and the Athenians.
 Philip ends the Sacred War.
342 Aristotle at the court of Philip.
 Death of the comic poet *Menander*.
341 Birth of the philosopher *Epicurus*.

B. C.

- 340 *Isocrates* (aged 96) completes his Panathenaic Oration.
- 338 Philip chosen general of the Amphictyons.
His victory at Chaeronea. Death of *Isocrates*.
Extinction of liberty in Greece.
Congress at Corinth: Philip named general of the
Greeks for the war with Persia.
Ochus, King of Persia, succeeded by Arses.
- 336 Assassination of Philip: accession of Alexander the
Great. Murder of Arses: accession of Darius III. Co-
domannus, last King of Persia.
- 335 Revolt and destruction of Thebes.
- 334 Alexander marches against Persia.
His victory at the Granicus.
- 333 He defeats Darius at Issus.
- 332 He takes Tyre, and conquers Egypt.
- 331 His decisive victory at Arbela.
Agis III. defeated and slain by Antipater.
- 330 Alexander in Central Asia.
Murder of Darius Codomannus by Bessus.
Pacification of Greece by Antipater.
Speeches of *Aeschines* and *Demosthenes* "On the Crown."
- 329 Alexander's campaign in India.
- 323 Death of Alexander, and division of his empire.
Ptolemy I. founds the Greek Kingdom of Egypt.
- 322 Deaths of Demosthenes and Aristotle.
- 321 *Menander* first exhibits Comedy.
- 318 Phocion put to death at Athens.
- 316 Death of Eumenes. Antigonus master of Asia.
- 312 Seleucus I. Nicator founds the Greek kingdom of
Syria. Era of the Seleucidae.
- 306 *Epicurus* settles at Athens.
- 301 Battle of Ipsus and death of Antigonus: end of the
wars of Alexander's successors.

B. C.

- 295 Athens taken by Demetrius Poliorcetes.
288 Death of Agathocles, King of Sicily.
280 Pyrrhus crosses into Italy.
279 The Gauls under Brennus invade Greece, and are repulsed at Delphi.
272 Death of Pyrrhus.
251 Rise of the Achaean League.
241 Attempted reform, and death, of Agis IV., King of Sparta.
225 Reforms of Cleomenes III. at Sparta.
220 Philip V. King of Macedonia.
Power of the Aetolian League.
The Social War begins: ends B. C. 217.
215 Treaty of Philip with Hannibal.
213 Murder of Aratus by Philip.
212 Syracuse taken by the Romans.
Death of the mathematician *Archimedes*.
211 Treaty of Rome with the Aetolians.
208 Philopoemen general of the Achaean League.
200 War between Philip and Rome.
197 Defeat of Philip at Cynoscephalae.
196 Liberation of Greece by T. Q. Flamininus.
191 Antiochus III. the Great defeated by the Romans at Thermopylae.
183 Death of Philopoemen.
179 Death of Philip V.: he is succeeded by Perseus.
171 War between Perseus and Rome.
168 Perseus defeated and taken at Pydna by Aemilius Paulus.
147 Macedonia made a Roman province.
War between the Romans and Achaeans.
146 Destruction of Corinth by Mummius.
Greece made a Roman province.
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A SHORT INTRODUCTION
TO THE
POLITICAL AND MILITARY ANTIQUITIES
OF GREECE.

CHAPTER I.

THE HELLENIC STATES.

The name of *Greece* was first brought into use by the Romans.

The native name of *Hellas* included all the settlements of the people called *Hellenes*.

A. IN GREECE PROPER.

Subdivided into the *Peloponnesus* and *Northern Greece*.

There were four chief races, speaking distinct dialects: the *Achaeans* and *Ionians*, the *Aeolians* and *Dorians*; these pairs indicating their nearer affinities. But, in the historic age, the four dialects were *Aeolic*, *Doric*, *Ionic* and *Attic*, the last having sprung from the *old Ionic*.

I. *In the Mythical and Homeric Age.*

The **Achaeans** were the dominant race, occupying the southern and eastern parts of Peloponnesus.

The **Ionians** held the N. coast of the Peloponnesus (afterwards Achaea) and the peninsula of Attica.

The **Aeolians** prevailed widely in the W. of Peloponnesus, the adjacent islands, and the greater part of Northern Greece.

The **Dorians** are said to have had for their original seat a small region in Northern Greece.

II. *In Historical Times.*

The **Dorians** became the dominant race in Peloponnesus, in the former settlements of the Achaeans; and in large portions of Northern Greece.

The **Achaeans**, displaced by the Dorians, occupied Achaea, driving out the Ionians.

The **Ionians** in Attica became the chief people of Northern Greece: the rest of them emigrated to Asia Minor.

The **Aeolians** held their ground in the W. of Peloponnesus, and in parts of Northern Greece and the islands: but many of them emigrated to Asia Minor.

The **Arcadians**, in the centre of Peloponnesus, were a primitive pastoral people, supposed to be more ancient than any of these four. Remnants of older races (e. g. the **Pelasgians**) were also found in other parts of Greece.

Epirus, the N. W. country of Greece, had also a population older than the other races.

Macedonia, whose Kings became ultimately the masters of Greece, was outside of the Hellenic world.

B. THE HELLENIC COLONIES.

These were spread over the following regions.

1. *Asia Minor*: on the western shores and the adjacent islands.

i. **Aeolis**, to the north, on the coast of Mysia, with the islands of Lesbos and Tenedos.

ii. **Ionia**, in the centre, on the coast of Lydia, with the islands of Chios and Samos.

iii. **Doris**, at the S. W. angle, with the islands of Rhodes and Cos.

Nearly all of these belong to the prehistoric age.

2. *Sicily*, and the *Southern part of Italy*, called *Magna Graecia*, and the W. parts of the Mediterranean.

Some of these colonies belong to the mythical period, but most of them were founded in the 8th century B. C. Of the extreme western colonies, the most important was Massalia (Marseille) founded B. C. 600.

3. *The N. coast of Libya or Africa*: **Cyrene** (about B. C. 630) and the neighbouring cities.

4. The shores of *Epirus*, *Macedonia*, *Thrace*, and the *Eurine* (Black Sea). Of these the most important was **Byzantium** (afterwards Constantinople).

CHAPTER II.

THEIR POLITICAL CONSTITUTION.

A. INDEPENDENCE OF THE CITIES.

A **City** (*Polis*), with its immediate territory, formed a Grecian state: not a whole country, nor even (at least in early times) a considerable district.

Each colony was a city, carrying with it the complete constitution of the mother city (*Metropolis*).

B. THEIR FEDERATIONS.

1. The cities inhabited by the same race, and in the same region, formed leagues for mutual defence and common interests, and held periodical meetings at the temple of their chief god. Such were the Federations of the Twelve cities of Ionia (*Dodecapolis*), and of the Six cities of Doris (*Hexapolis*); and other cases (*Tripoleis*, *Pentapoleis*, &c.).

2. *The Peloponnesian Confederacy.*

After the Dorian Conquest of the Peloponnesus, the prevalence of a common blood, as well as their geographical position, led the states of Peloponnesus to meet for the decision of common questions, especially war and peace, by a majority of votes, usually at the Isthmus or at Sparta. It was such a Congress that began the Peloponnesian War.

C. TERRITORIAL STATES.

In some cases a powerful city swallowed up the political being of the smaller cities about it, either by attraction or conquest. Thus **Athens** ruled over Attica, and **Sparta** over Laconia and Messenia (though in different ways); while **Thebes** only partially succeeded in becoming the head of the Boeotian cities.

D. IMPERIAL ALLIANCES.

Peculiar circumstances raised particular cities to a supremacy (*Hegemonia*), over a number of allied states, more or less subject to it.

1. *The old Argive Supremacy.*

In the legends of the Trojan War, the Argive house of the Atridae hold a sort of headship of the united Greeks, in virtue of which Agamemnon, King of Mycenae, is commander in chief of the expedition.

2. *The Lacedaemonian Supremacy.*

The necessity of common action in the Persian War bought the united Greeks to a voluntary admission of the headship of Sparta, till, disgusted by the arrogance of Pausanias, they transferred the Hegemony to Athens.

3. *The Athenian Supremacy.*

This was gradually transformed into the absolute rule of Athens over her maritime allies as subjects, whose attempts to secede were punished as rebellion. Their successful revolts at length led to the fall of Athens in the Peloponnesian War, B. C. 404.

4. From that time there was always one dominant state in Greece, maintaining its power by wars and alliances, but always resisted by some of the states. This sort of supremacy was held by **Sparta** (B. C. 404—371), and **Thebes** (B. C. 371—361); till Philip the Great raised his power on the dissensions of the states, and brought Greece under the **Macedonian Empire** (B. C. 338).

E. HELLENIC UNITY.

From the earliest times, the independent states of Greece were united, not only by a common blood, language and religion, but by common institutions.

1. The Mythical Traditions of the *Argonautic Voyage* and the *Siege of Troy* testify to united action, like that of the *Persian Wars* in the historical age. The *Peloponnesian*

War professed to aim at bringing back one overweening state to its due relation to the rest.

2. *The Amphictyonies and Amphictyonic Council.*

The *Amphictyonies* were associations of neighbouring cities or tribes for common religious rites. The greatest of these was the *Amphictyonic Council* of Northern Greece, representing 12 tribes, and holding its meetings at Delphi. As guardian of the sanctity of the great national god, it assumed the right to call for aid from all the Grecian states. The election of Philip as its general was the formal act which led to the subjugation of Greece.

3. The *Delphic Oracle*, of which the Amphictyons were the guardians, was itself a great instrument of Hellenic unity. There were several oracles in Greece, which were consulted on all great occasions of public and private life: but the most celebrated oracle was that of Apollo at Delphi. Its ancient name was Pytho. In the centre of the temple there was a small opening (χάσμα) in the ground, from which, from time to time, an intoxicating smoke arose, which was believed to come from the spring of Cassotis, which vanished into the ground close by the sanctuary. Over this chasm there stood a high tripod, on which the *Pythia*, led into the temple by the 'prophet' (προφήτης), took her seat whenever the oracle was to be consulted. The smoke rising from under the tripod affected her brain in such a manner that she fell into a state of delirious intoxication, and the sounds which she uttered in this state were believed to contain the revelations of Apollo. These sounds were carefully written down by the prophet, and afterwards communicated to the persons who had come to consult the oracle. The Delphians, or, more properly speaking, the noble families of Delphi, had the superintendence of the oracle. Most of the oracular answers which are extant are in hexameters, and in the Ionic dialect. Sometimes, however, Doric forms also were used. The Delphic oracle had at all times a leaning in favour of the Greeks of the Dorian race, and at the time of the Peloponnesian War the Athenians began to lose all reverence and

esteem for it, and the oracle became a mere instrument in the hands of a political party.

4. *The four Great National Festivals.*

I. The *Olympia*, or Olympic Games, were celebrated every four years at Olympia in Elis, a small plain to the west of Pisa, on the banks of the river Alpheus. Olympia does not appear to have been a town, but rather a collection of temples and public buildings, the chief of which was that of Zeus Olympius. The festival was of very great antiquity. It is said to have been revived by Iphitus, with the assistance of Lycurgus, the Spartan lawgiver. The interval of four years between each celebration of the festival was called an *Olympiad*; but the Olympiads were not employed as a chronological era till the victory of Coroebus in the foot-race, B. C. 776. A stop was put to all warfare for the month in which the games were celebrated, and this was called the *sacred month*. No one was allowed to contend in the games but persons of pure Hellenic blood. Deputies (θεωροί) were sent to represent the various states of Greece. The Olympic festival was celebrated on the first full moon after the summer solstice. It lasted, after all the contests had been introduced, five days, from the 11th to the 15th days of the month inclusive, the 14th being the day of the full moon. — The contests consisted of various trials of strength and skill, which were increased in number from time to time. There were in all twenty-four contests; eighteen in which men took part, and six in which boys engaged; though they were never all exhibited at one festival. The most important were: 1. The foot-race (δρόμος), which was the only contest during the first 13 Olympiads. 2. The δίαυλος, or foot-race in which the stadium was traversed twice, first introduced in Ol. 14. 3. The δόλιχος, a still longer foot-race than the δίαυλος, introduced in Ol. 15. 4. Wrestling (πάλη), and, 5. The Pentathlum (πένταθλον), which consisted of five exercises, both introduced in Ol. 18. 6. Boxing, (πυγμή) introduced in Ol. 23. 7. The chariot-race, with four full-grown horses (ἑπών τελείων δρόμος, ἄρμα), introduced in Ol. 25. 8. The Pan-

cratium (παγκράτιον) and 9. The horse-race (ἵππος κέλης), both introduced in Ol. 33. — The judges in the Olympic Games, called *Hellandicae* (Ἑλλανοδίται), were appointed by the Eleans, who had the regulation of the whole festival. The only prize given to the conqueror was a garland of wild olive (κότινος), cut from a sacred olive tree which grew in the sacred grove called Altis, in Olympia. Palm branches, the common tokens of victory on other occasions, were placed in his hands. The name of the victor, and that of his father and of his country, were then proclaimed by a herald before the representatives of assembled Greece. A conqueror usually had immunities and privileges conferred upon him by the gratitude of his fellow-citizens. On his return home the victor entered the city in a triumphal procession, in which his praises were celebrated, frequently in the loftiest strains of poetry. As persons from all parts of the Hellenic world were assembled together at the Olympic Games, it was the best opportunity which the artist and the writer possessed of making their works known. Herodotus is said to have read his history at this festival; and there are numerous other writers who thus published their works, as the sophist Hippias, Prodicus of Ceos, Anaximenes, the orator Lysias, Dion Chrysostom, &c.

II. The *Pythia*, or Pythian Games, were celebrated in the Crissaeon plain in the neighbourhood of Delphi, anciently called Pytho, in honour of Apollo, Artemis, and Leto. The Pythian Games are said to have been instituted by Apollo himself, and to have been at first only a musical contest, in honour of the Pythian god; but gradually all the various contests were introduced, which occur in the Olympic Games. In the third year of Ol. 48, after the Crissaeon war, the Amphictyons took the management under their care. Previous to this date the Pythian Games had been celebrated at the end of every eighth year; but now, like the Olympia, they were held at the end of every fourth year; and a Pythiad, therefore, from the time that it was used as an era, comprehended a space of four years, commencing with the third year of every Olympiad. They were in all probability held in the spring.

III. The *Nemea*, or Nemean Games, were held at Ne-

mea, in Argolis, and were said to have been originally instituted by the Seven against Thebes in commemoration of the death of Opheltes, afterwards called Archemorus. The games were revived by Hercules, after he had slain the Nemean lion; and were from this time celebrated in honour of Zeus. They were at first of a warlike character, and only warriors and their sons were allowed to take part in them; subsequently, however, they were thrown open to all the Greeks. The prize given to the victors was at first a chaplet of olive-branches, but afterwards a chaplet of green parsley. The presidency of these games, and the management of them, belonged at different times to Cleonae, Corinth, and Argos. They were celebrated twice in every Olympiad, namely at the commencement of every second Olympic year, in the winter, and soon after the commencement of every fourth Olympic year, in the summer.

IV. The *Isthmia*, or Isthmian Games, derived their name from the Corinthian Isthmus, where the festival was held in honour of Poseidon. The celebration of the Isthmia was conducted by the Corinthians, but Theseus, their reputed founder, had reserved for his Athenians some honourable distinctions. In times of war between the two states a sacred truce was concluded. These games were celebrated every other year, in the first and third years of each Olympiad. The contests and games of the Isthmia were the same as those at Olympia. The prize of a victor in the Isthmian games consisted at first of a garland of pine-leaves, and afterwards of a wreath of ivy.

CHAPTER III.

CONSTITUTION OF THE SEVERAL STATES.

Most of the Greek States passed through the following stages.

A. HEROIC AGE.

Patriarchal Monarchies, as depicted by Homer.

1. The **King** (*Basileus*, *Anax*) and his Council.

The King derived his authority and its limitations, not from any written code, but from Jove, whose descendant he claimed to be. He was surrounded by a body of chiefs or nobles, whose power was but little inferior to that of the kings themselves and who are also called *Kings* (βασιλῆες). These formed his Council (βουλή). The characteristic emblem of the kingly office was the staff called *sceptre* (σκήπτρον). The only Greek state which retained the kingly office in historic times was Sparta. (See below).

2. The **People** and their *Assembly* (*Agora*).

The Greeks in the Heroic age were divided into the three classes of *Nobles*, *common Freemen*, and *Slaves*.

The *Nobles* were raised far above the rest of the community in honour, power, and wealth. They were distinguished by their warlike prowess, their large estates, and their numerous slaves.

The condition of the general mass of *Freemen* is rarely mentioned. They possessed portions of land as their own property, which they cultivated themselves; but there was another class of poor freemen, called *Thētes*, who had no land of their own, and who worked for hire on the estates of others.

The *Agora* or the general assembly of the people seems to have been considered an essential part of the constitution of the early Grecian states. It was usually convoked by the king, but occasionally by some distinguished chieftain, as, for example, by Achilles before Troy. The King occupied the most important seat in these assemblies, and near him sat the nobles, while the people stood or sat in a circle around them. The people appear to have had no right of speaking or voting in these assemblies, but merely to have been called together to hear what had been already agreed upon in the council of the nobles, and to express their feelings as a body.

3. The Slaves.

Slavery was not so prevalent in the Heroic age as at a later time, and it appears in a less odious aspect. The nobles alone possessed slaves, and they treated them with a degree of kindness which frequently secured for the masters their affectionate attachment.

B. SECOND PERIOD. — *Aristocracies* or *Oligarchies*, and *Tyrannies*.

1. Hereditary monarchies became elective; the different functions of the king were distributed; he was called *Archon* (ἄρχων), *Cosmus* (κόσμος), or *Prytanis* (πρύτανις), instead of *Basileus* (βασιλεύς), and his character was changed no less than his name. Noble and wealthy families began to be considered on a footing of equality with royalty; and thus in process of time sprang up *aristocracies* or *oligarchies*.

Aristocracy (ἀριστοκρατία), signifies literally "the government of the best men," and as used by Plato, Aristotle, Polybius, &c., it meant the government of a class whose supremacy was founded, not on wealth merely, but on personal distinction; and this was assumed to be hereditary in noble families. As soon as the government ceased to be conducted with a view to the promotion of the general interests, instead of the exclusive or predominant advantage of the privileged class, or whenever the only title to political power in the dominant class was the possession of *superior wealth*, the constitution was termed an **Oligarchy** (ὀλιγαρχία), which, in the technical use of the term, was always looked upon as a corruption of an aristocracy*. The governing body in an Oligarchy was called the *Few* (οἱ ὀλίγοι) as distinguished from the *Many* or the *Commons* (οἱ πολλοί), and these names denoted the two parties which in every Greek state, more or less, strove for the mastery.

The principal families contended with each other for the greatest share of power. The people, oppressed by the privi-

* It is to be noted that the word ἀριστοκρατία is never, like the English term *aristocracy*, the name of a class, but only of a particular political constitution.

leged classes, began to regret the loss of their old paternal form of government, and were ready to assist any one who would attempt to restore it. Discontented nobles were soon found to prosecute schemes of this sort, and they had a greater chance of success if descended from the ancient royal family. Pisistratus is an example; he was the more acceptable to the people of Athens as being a descendant of the family of Codrus.

2. Thus in many cities arose that species of monarchy which the Greeks called *Tyrannis* (τυραννίς), which meant only a *Despotism*, or the irresponsible dominion of one man. Sometimes the conflicting parties in the state, by mutual consent, chose some eminent man, in whom they had confidence, to reconcile their dissensions; investing him with a sort of dictatorial power for that purpose, either for a limited period or otherwise. Such a person they called *Aesymnetes* (αἰσυννήτης). The name of *Tyrant* was originally far from denoting a person who abused his power, or treated his subjects with cruelty. Afterwards, when tyrants themselves had become odious, the name also grew to be a word of reproach, just as *rex* did among the Romans. The general characteristics of a *tyranny* were, that it was bound by no laws, and had no recognised limitation to its authority, however it might be restrained in *practice* by the good disposition of the tyrant himself, or by fear, or by the spirit of the age. Even where the father set a good example, it was seldom followed by the son; and few dynasties lasted beyond the third generation. Most of the tyrannies, which flourished before the Persian war, are said to have been overthrown by the exertions of Sparta, jealous, probably, of any innovation upon the old Doric constitution.

Upon the fall of *Tyranny*, the various republican forms of government were established, the Dorian states generally favouring Oligarchy, the Ionian Democracy.

Of the tyrants of a later period, the most celebrated are the two Dionysii.

C. THIRD PERIOD. — *Republican Governments.*

Democracy (δημοκρατία) is that form of constitution in

which the sovereign political power is in the hands of the *Demus* (δῆμος) or commonalty. In a passage of Herodotus (III. 80), the characteristics of a democracy are specified to be — 1. Equality of legal rights. 2. The appointment of magistrates by lot. 3. The accountability of all magistrates and officers. 4. The reference of all public matters to the decision of the community at large. It is somewhat curious that neither in practice nor in theory did the representative system attract any attention among the Greeks. That diseased form of a democracy, in which, from the practice of giving pay to the poorer citizens for their attendance in the public assembly, and from other causes, the predominant party in the state came to be in fact the lowest class of the citizens, was by later writers termed an **Ochlocracy** (ὀχλοκρατία, the dominion of the mob).

The two great types of Oligarchy and Democracy are the constitutions of Sparta and Athens.

The great distinction, common to all Hellenic states, was that into the two classes of *freemen* and *slaves*; and the most important privilege of freemen was the *citizenship*.

Citizens. — Aristotle defines a *citizen* (πολίτης) to be *one who is a partner in the legislative and judicial power*. A state in the heroic ages was the government of a prince; the citizens were his subjects, and derived all their privileges, civil as well as religious, from their nobles and princes. The dominant class, which gradually overthrew the monarchies of ancient Greece, was distinguished by good birth and the hereditary transmission of privileges, the possession of land, and the performance of military service. To these characters the names *gamori* (γάμοροι), *knights* (ἱππεῖς), *eupatridae* (εὐπατριδαί), &c. severally correspond. Strictly speaking, these were the only citizens; yet the lower class were quite distinct from bondsmen or slaves. It commonly happened that the nobility occupied the fortified towns, while the *demus* (δῆμος) lived in the country and followed agricultural pursuits. Whenever the latter were gathered within the walls, and became seamen or handicraftsmen, the difference of ranks was soon lost, and wealth was made the only standard. The quarrels of the

nobility among themselves, and the admixture of population arising from immigrations, all tended to raise the lower orders from their political subjection. The possession of domestic slaves gave them leisure to attend to the higher duties of a citizen.

There were also naturalized citizens, and a class of foreigners, the **Proxeni**, who at Athens, in after times, obtained rights only inferior to actual citizenship. Sometimes particular privileges were granted: as *ἐπιγαμία*, the right of intermarriage; *ἐγκτησις*, the right of acquiring landed property; *ἀτελεία*, immunity from taxation, especially *ἀτέλεια μετοικίου*, from the tax imposed on resident aliens. All these privileges were included under the general term *ἰσοτέλεια*, or *ἰσοπολίτεια*, and the class who obtained them were called *ἰσοτελεῖς*. They bore the same burthens with the citizens, and could plead in the courts or transact business with the people, without the intervention of a *προστάτης*, or patron.

The Resident Aliens (Motoeci). — What we know of those is almost peculiar to Athens.

Slaves. — Slavery existed almost throughout the whole of Greece. Aristotle says that a complete household is that which consists of slaves and freemen, and he defines a slave to be a living working-tool and possession. We find them in the Homeric poems, though by no means so generally as in later times, mostly confined to the houses of the wealthy. They are usually prisoners taken in war, who serve their conquerors: but we also read of the purchase and sale of slaves.

There were two kinds of slavery among the Greeks. One species arose when the inhabitants of a country were subdued by an invading tribe, and reduced to the condition of serfs or bondsmen. They lived upon and cultivated the land which their masters had appropriated to themselves, and paid them a certain rent. They also attended their masters in war. They could not be sold out of the country or separated from their families, and could acquire property. Such were the *Helots* of Sparta and the *Penestae* of Thessaly.

The other species of slaves consisted of domestic slaves acquired by purchase, who were entirely the property of

their masters, and could be disposed of like any other goods and chattels: these were the *δοῦλοι* properly so called, and were the kind of slaves that existed at Athens and Corinth. In commercial cities slaves were very numerous, as they performed the work of the artisans and manufacturers of modern towns. In poorer republics, which had little or no capital, and which subsisted wholly by agriculture, they would be few. The majority of slaves were purchased. Almost all slaves in Greece, with the exception of the serfs above mentioned, were barbarians. The chief supply seems to have come from the Greek colonies in Asia Minor, and from Thrace. At Athens the number of slaves was far greater than the free population. — Slaves either worked on their masters' account or their own (in the latter case they paid their masters a certain sum a day); or they were let out by their master on hire. The rowers on board the ships were usually slaves. The condition of Greek slaves was upon the whole better than that of the Roman, with the exception perhaps of Sparta. Those who were manumitted (*ἀπελεύθεροι*) did not become citizens, as they might at Rome, but passed into the condition of *metoeci*. They were obliged to honour their former master as their patron (*προστάτης*), and to fulfil certain duties towards him, the neglect of which rendered them liable to the *δίκη ἀποστασίου*, by which they might again be sold into slavery.

CHAPTER IV.

THE SPARTAN CONSTITUTION.

The design of Spartan institutions was evidently to unite the governing body among themselves against the superior numbers of the subject population.

The progress of Sparta from the second to the first place among the states in the peninsula was mainly owing to the military discipline and rigorous training of its citizens. The singular constitution of Sparta was unanimously ascribed by the ancients to the legislator Lycurgus, who lived probably about B. C. 776.

A. *Classes of the People.* — The people who inhabited the city of Lacedaemon and its territory, Laconia, were called by the general name of *Lacedaemonians*, which properly belonged only to the freemen.

The population of Laconia was divided into the three classes of Spartans, Perioeci, and Helots.

1. The **Spartans** were the descendants of the leading Dorian conquerors. They formed the sovereign power of the state, and they alone were eligible to honours and public offices. They lived in Sparta itself, and were all subject to the discipline of Lycurgus. They were divided into three tribes, — the *Hylleis*, the *Pamphylis*, and the *Dymanes*, — which were not, however, peculiar to Sparta, but existed in all the Dorian states. Each tribe was divided into ten phratries.

In legal rights all Spartans were equal: but there were yet several gradations, which, when once formed, retained their hold on the aristocratic feelings of the people. First, there was the dignity of the Heraclid families; and, connected with this, a certain preeminence of the Hyllean tribe. Another distinction was that between the *Homoioi* (*ὁμοιοι*) and *Hypomeiones* (*ὑπομεινονες*), which, in later times, appears to have been considerable. The latter term probably comprehended those citizens who, from degeneracy of manners or other causes, had undergone some kind of civil degradation. The citizens of Sparta, as of most oligarchical states, were landowners.

Lycurgus is said to have divided the land belonging to the Spartans into 9000 equal lots, and the remainder of Laconia into 30,000 equal lots, and to have assigned to each Spartan citizen one of the former of these lots, and to each Perioecus one of the latter.

2. The **Perioeci** (i. e. *dwellers around the city*) were personally free, but politically subject to the Spartans. They possessed no share in the government, and were bound to obey the commands of the Spartan magistrates. They appear to have been the descendants of the old Achæan population of the country, and they were distributed into a hundred townships, which were spread through the whole of Laconia.

3. The **Helots** were serfs bound to the soil, which they tilled for the benefit of the Sparta proprietors. Their condition was very different from that of the ordinary slaves in antiquity, and rather similar to the villenage of the middle ages. They lived in the rural villages, as the Perioeci did in the towns, cultivating the lands and paying over the rent to their masters in Sparta, but enjoying their homes, wives, and families, apart from their master's personal superintendence. They appear to have been never sold, and they accompanied the Spartans to the field as light-armed troops. But, while their condition was in these respects superior to that of the ordinary slaves in other parts of Greece, it was embittered by the fact that they were not strangers like the latter, but were of the same race and spoke the same language as their masters, being probably the descendants of those of the old inhabitants who had offered the most obstinate resistance to the Dorians, and had therefore been reduced to slavery. As their numbers increased, they became objects of suspicion to their masters, and were subjected to the most wanton and oppressive cruelty. Occasionally the ephors selected young Spartans for the secret service (*κρυπτεία*) of wandering over the country, in order to kill the Helots. The Helots might be emancipated, but there were several steps between them and the free citizens, and it is doubtful whether they were ever admitted to all the privileges of citizenship.

B. THE SPARTAN DISCIPLINE.

The position of the Spartans, surrounded by numerous enemies, whom they held in subjection by the sword alone, compelled them to be a nation of soldiers.

1. **Education.** — To accomplish this, the education of a Spartan was placed under the control of the state from his earliest boyhood. Every child after birth was exhibited to public view, and, if deemed deformed or weakly, he was exposed to perish on Mount Taygētus. At the age of seven he was taken from his mother's care, and handed over to the public classes. He was not only taught gymnastic games and military exercises, but he was also subjected to

severe bodily discipline, and was compelled to submit to hardships and suffering without repining or complaint. One of the tests to which he was subjected was cruel scourging at the altar of Artemis (Diana), until his blood gushed forth and covered the altar of the goddess. It was inflicted publicly before the eyes of his parents and in the presence of the whole city; and many Spartan youths were known to have died under the lash without uttering a complaining murmur. No means were neglected to prepare them for the hardships and stratagems of war. They were obliged to wear the same garment winter and summer, and to endure hunger and thirst, heat and cold. They were purposely allowed an insufficient quantity of food, but were permitted to make up the deficiency by hunting in the woods and mountains of Laconia. They were even encouraged to steal whatever they could; but if they were caught in the fact, they were severely punished for their want of dexterity. Plutarch tells us of a boy who, having stolen a fox and hid it under his garment, chose rather to let it tear out his very bowels than be detected in the theft.

2. **Discipline of the Men.** A Spartan was not considered to have reached the full age of manhood till he had completed his thirtieth year. He was then allowed to marry, to take part in the public assembly, and was eligible to the offices of the state. But he still continued under the public discipline, and was not permitted even to reside and take his meals with his wife. It was not till he had reached his sixtieth year that he was released from the public discipline and from military service.

3. **The Syssitia.** — Public tables were provided, at which every male citizen was obliged to take his meals. Each table accommodated fifteen persons, who formed a separate mess, into which no new member was admitted except by the unanimous consent of the whole company. Each sent monthly to the common stock a specified quantity of barley-meal, wine, cheese, and figs, and a little money to buy flesh and fish. No distinction of any kind was allowed at these frugal meals. Meat was only eaten occasionally; and one of the principal dishes was black broth.

4. **Female Life.** — The Spartan women in their earlier

years were subjected to a course of training almost as rigorous as that of the men, and contended with each other in running, wrestling, and boxing. At the age of twenty a Spartan woman usually married, and she was no longer subjected to the public discipline. Although she enjoyed little of her husband's society, she was treated by him with deep respect, and was allowed a greater degree of liberty than was tolerated in other Grecian states. Hence she took a lively interest in the welfare and glory of her native land, and was animated by an earnest and lofty spirit of patriotism.

C. THE GOVERNMENT.

The functions of the Spartan government were distributed among two kings, a senate of thirty members, a popular assembly, and an executive directory of five men called the Ephors.

1. The **Kings**. — At the head of the state were the two hereditary kings. The existence of a pair of kings was peculiar to Sparta, and is said to have arisen from the accidental circumstance of Aristodemus having left twin sons, Eurysthènes and Procles. This division of the royal power naturally tended to weaken its influence, and to produce jealousies and dissensions between the two kings. The royal power was on the decline during the whole historical period, and the authority of the kings was gradually usurped by the Ephors, who at length obtained the entire control of the government, and reduced the kings to a state of humiliation and dependence.

2. The **Senate** — (*Gerusia*, or *Council of Elders*). This consisted of thirty members, among whom the two kings were included. These 30 *Elders* (γέροντες) corresponded to the 30 *Obae*. They were obliged to be upwards of sixty years of age, and they held their office for life. They possessed considerable power, and were the only real check upon the authority of the Ephors. They discussed and prepared all measures which were to be brought before the popular assembly, and they had some share in the general administration of the state. But the most important of their functions was, that they were judges in all criminal

causes affecting the life of a Spartan citizen. They also appear to have exercised, like the Areopagus at Athens, a general superintendence and inspection over the lives and manners of the citizens.

3. The **Ecclesia**. — The Popular Assembly was of little importance, and appears to have been usually summoned only as a matter of form, for the election of certain magistrates, for passing laws, and for determining upon peace and war. It would appear that open discussion was not allowed, and that the assembly rarely came to a division.

4. The **Ephors** (*Overseers*). — This Council of Five was of later origin, and did not exist in the original constitution of Lycurgus. They may be regarded as the representatives of the popular assembly. They were elected annually from the general body of Spartan citizens, and seem to have been originally appointed to protect the interests and liberties of the people against the encroachments of the kings and the senate. They correspond in many respects to the tribunes of the plebs at Rome. Their functions were at first limited and of small importance; but in the end the whole political power became centred in their hands. They possessed judicial authority in civil suits, and also a general superintendence over the morals and domestic economy of the nation, which in the hands of able men would soon prove an instrument of unlimited power. Their jurisdiction and power were still further increased by the privilege of instituting scrutinies (*εὔθυναι*) into the conduct of all the magistrates. Even the kings themselves could be brought before their tribunal (as Cleomenes was for bribery). In extreme cases, the ephors were also competent to lay an accusation against the kings, as well as against the other magistrates, and bring them to a capital trial before the great court of justice.

The Spartan government was in reality a close oligarchy, in which the kings and the senate, as well as the people, were alike subject to the irresponsible authority of the five Ephors.

CHAPTER V.

THE ATHENIAN CONSTITUTION.

A. LEGENDARY PERIOD.

Athens affords an example of all the stages from patriarchal monarchy to extreme democracy.

The **Autochthones**. — Attica was, from the earliest traditions, the territory of an Ionian people, who claimed to be children of the soil, and recognised Athens as their chief city.

Athens and the twelve towns. — The land was divided into 12 districts, with their respective towns, each of which is said to have had originally its own King. The transference of all the rights of citizenship to Athens is ascribed to Theseus.

The **Attic Monarchy** is said to have been founded by **Cecrops**, who led a colony from Saïs in Egypt, and built *Cecropia* (afterwards the *Acropolis*), and to have ceased with **Codrus**, who devoted himself to death for his country during an invasion of the Dorians. Resolved that he should have no less worthy successor, the Athenians abolished royalty: but this reason is clearly fabulous.

Archons for Life. — The regal office, however, was preserved in the family of Codrus, under the new title of **Archon** (*Ruler*): and twelve of his descendants held this office.

Decennial Archons. — Under Alcmaeon, the 13th descendant of Codrus, the archonship was limited to 10 years (B. C. 752). In B. C. 714, it was extended from the family of Medon, the son of Codrus, to all the nobles.

Such is the legendary account of what seems to have been a peaceful transition from a monarchy to an oligarchy.

B. THE AGE OF OLIGARCHY.

College of Annual Archons. — In B. C. 683 (at which date Attic history really begins), the archonship was made an annual office, and its duties were distributed among *Nine Archons* in the following manner. The first was called

The Archon by way of pre-eminence, and sometimes the Archon Eponymus, because the year was distinguished by his name. The second archon was called *The Basileus* or *The King*, because he represented the king in his capacity as high-priest of the nation. The third archon bore the title of *The Polemarch*, or Commander-in-chief, and was, down to the time of Cleisthenes, the commander of the troops. The remaining six had the common title of *Thesmothetae*, or Legislators. Their duties seem to have been almost exclusively judicial.

Nobles and People. — The Athenian nobles were called *Eupatridae* (Εὐπατρίδαι, *sons of noble fathers*), the two other classes in the state being the *Geomōri* or husbandmen, and *Demiurgi* or artisans. This arrangement is ascribed to Theseus; but there was another division of the people, of still greater antiquity. As the Dorians were divided into *three tribes*, so the Ionians were usually distributed into *four tribes*. The latter division also existed among the Athenians, who were Ionians, and it continued in full vigour down to the great revolution of Cleisthenes (B.C. 509). These tribes were distinguished by the names of *Geleontes* (or *Teleontes*) "cultivators," *Hoplētes* "warriors," *Ægicorres* "goat-herds," and *Argades* "artisans." Each tribe (φυλή) contained three *Phratrīae* (φρατρίαι), each Phratry thirty *Gentes* (γένη), and each Gens thirty heads of familie (οἰκίαι): making a total of 12 Phratries, 360 Gentes, 10,800 families.

The *Eupatridae* formed a compact order of nobles, united by their interests, rights, and privileges. They were in the exclusive possession of all the civil and religious offices in the state, ordered the affairs of religion, and interpreted the laws human and divine. At the head of these religious functions were the family of the *Eumolpidae*, who were priests of Demeter, and presided over the Eleusinian mysteries. The king was only the first among his equals, and only distinguished from them by the duration of his office. As Solon, like all ancient legislators, abstained from abolishing any of the religious institutions, those families of the *Eupatridae*, in which certain priestly offices and functions were hereditary, retained these distinctions down to a very late period of Grecian history.

Legislation of Draco. B. C. 624. — The government of the Eupatrids was oppressive; and the discontent of the people at length became so serious, that Draco was appointed in 624 B. C. to draw up a written code of laws. They were marked by extreme severity. He affixed the penalty of death to all crimes alike; to petty thefts for instance, as well as to sacrilege and murder. Hence they were said to have been written not in ink but in blood.

Expulsion of the Alcmaeonidae. — Twelve years later (B. C. 612), Cylon, one of the nobles, attempted to seize the tyranny as champion of the people; and a sacrilege committed in the slaughter of his adherents led to the expulsion of the Alcmaeonidae, which greatly weakened the party of the nobles.

Attic Factions. — Attica was now divided into 3 hostile factions: the *Pedieis*, or wealthy Eupatrid inhabitants of the plains; the *Diacrii*, or poor inhabitants of the hills in the E. & N.; and the *Parali*, or mercantile population, who had sprung up along the coasts. The poor were crushed by debts, to satisfy which their noble creditors reduced them to the state of serfs, or even sold them into foreign slavery.

Legislation of Solon. B. C. 594. — To avert a revolution, the nobles made Solon archon. Having first abolished personal slavery for debt, and repealed the laws of Draco, Solon next proceeded to draw up a new constitution.

1. *Classification of the Citizens.* — Solon distributed them into *four classes* according to the amount of their property, thus making wealth and not birth the title to the honours and offices of the state. — The test was a man's annual income reckoned in *medimni* of corn. **First Class:** *Pentacosimedimni*: 500 medimni*. **Second Class:** *Knights*: between 300 and 500 medimni, named from their being able to furnish a war-horse. **Third Class:** *Zeugitae*: between 200 and 300 medimni, named from their being able to keep a yoke of oxen for the plough. **Fourth Class:** *Thêtes*: all whose property fell short of 200 medimni.

The *first class* were alone eligible to the archonship and

* The medimnus was about one bushel and a half.

the higher offices of the state. The *second* and *third classes* filled inferior posts, and were liable to military service, the former as *horsemen*, and the latter as *heavy-armed soldiers on foot* (*hoplitae*). The *fourth class* were excluded from all public offices, and served in the army only as *light-armed troops*. Solon, however, allowed them to vote in the public assembly, where they must have constituted by far the largest number.

2. *The Popular Assembly (Ecclesia)*. — He gave the assembly the right of electing the archons and the other officers of the state; and he also made the archons accountable to the assembly at the expiration of their year of office.

3. *The Senate (Boulé)*. Solon created the Senate, or Council of Four Hundred, with the special object of preparing all matters for the discussion of the public assembly, of presiding at its meetings, and of carrying its resolutions into effect. No subject could be introduced before the people, except by a previous resolution of the Senate. The members of the Senate were elected by the public assembly, one hundred from each of the four ancient tribes, which were left untouched by Solon. They held their office for a year, and were accountable at its expiration to the public assembly for the manner in which they had discharged their duties.

4. *The Areopagus*. — The Senate of the Areopagus* is said by some writers to have been instituted by Solon; but it existed long before his time, and may be regarded as the representative of the Council of Chiefs in the Heroic age. Solon enlarged its powers, and intrusted it with the general supervision of the institutions and laws of the state, and imposed upon it the duty of inspecting the lives and occupations of the citizens. All archons became members of it at the expiration of their year of office.

The constitution of Solon left the government in the hands of an oligarchy of wealth: but the new rights of

* It received its name from its place of meeting, which was a rocky eminence opposite the Acropolis, called δ Ἄρειος πάγος, the *Hill of Ares* (Mars' Hill).

the popular assembly, and the admission to it of the lowest class, prepared the transition to democracy.

C. TYRANNY OF THE PISISTRATIDS B. C. 560 — 510.

The supreme power was seized by **Pisistratus**; but he preserved the forms of Solon's constitution, and was a magnificent patron of art and letters (B. C. 560—527). His sons, *Hippias* and *Hipparchus*, governed in the same spirit, till the latter was slain by Harmodius and Aristogeiton, B. C. 514; when Hippias became a cruel tyrant. The exiled Alcmaeonidae, headed by *Cleisthenes*, obtained the aid of the Spartans, who expelled Hippias in B.C. 510.

D. THE ATHENIAN DEMOCRACY. B. C. 509.

Cleisthenes now introduced a new democratic constitution, which was extended by *Pericles* after the Persian Wars. Neither the old aristocracy, nor the oligarchy of wealth, had any place (as such) in the government of the state. The former merely enjoyed such honour as men chose to pay to birth: the latter were only distinguished by an extra share of public burthens.

New Classification of the People.

The Tribes and Demi. — The basis of the reforms of *Cleisthenes* was the redistribution of the population of Attica into *ten new local tribes*. He abolished the four ancient Ionic tribes, and enrolled in the ten new tribes all the free inhabitants of Attica, including both resident aliens and even emancipated slaves.

He divided the tribes into a certain number of cantons or townships, called *demi**, each possessing its town. There were originally 10 demi to each tribe, but afterwards they were increased by subdivision to 174. Every Athenian citizen was obliged to be enrolled in a demus, each of which, like a parish in England, administered its own affairs. It had its public meetings, it levied rates, and was under the superintendence of an officer called *Demarchus*. Each *demus* had its own temples and religious worship.

* Δῆμος properly signifies a country district inhabited and cultivated.

The Senate (Boulé). — The establishment of the ten new tribes led to a change in the number of the Senate. It had previously consisted of 400 members, but it was now enlarged to 500, fifty being selected from each of the ten new tribes.

The *Bouleutae* (βουλευται) or Councillors were appointed by lot. They were required to submit to a scrutiny (*docimasia*), in which they gave evidence of being genuine citizens, of never having lost their civic rights by *atimia* (i. e. a sentence of disgrace), and also of being above 30 years of age. They remained in office for a year, receiving a drachma for each day on which they sat.

The Prytanes. — The senate of 500 was divided into ten sections of fifty each, the members of which were called *Prytānes* (πρυτάνεις), and were all of the same tribe. They acted as presidents both of the council and the assemblies during thirty-five or thirty-six days, as the case might be, so as to complete the lunar year of 354 days ($12 \times 29\frac{1}{2}$). The period of office was called a *prytany* (πρυτανεία). Each fifty was subdivided into five bodies of ten each; its prytany also being portioned out into five periods of seven days each; so that only ten senators presided for a week over the rest, and were thence called *proedri* (πρόεδροι). Again out of these proedri an *epistates* (ἐπιστάτης) was chosen for one day to preside as a chairman in the senate and the assembly of the people; during his day of office he kept the public records and seal. The prytanes had the right of convening the council and the assembly (ἐκκλησία). The duty of the proedri and their president was to propose subjects for discussion, and to take the votes both of the councillors and the people. The *senate house* was called *Bouleuterion* (βουλευτήριον). The prytanes also had a building to hold their meetings in, where they were entertained at the public expense during their prytany. This was called the *Prytaneum* and was used for a variety of purposes.

The Popular Assembly (Ecclesia). — The Ecclesia, or formal assembly of the citizens, was now summoned at certain fixed periods; and Cleisthenes transferred the government of the state, which had hitherto been in the hands of the archons, to the senate and the ecclesia.

These assemblies were either *ordinary* (νόμιμοι or κυρίαι), held four times in each prytany, or *extraordinary*, that is, specially convened, upon any sudden emergency, and therefore called σύγκλητοι. The place in which they were anciently held was usually the *Pnyx*, which had a stone platform or hustings called *Bema* (βῆμα), ten or eleven feet high, with an ascent of steps. The prytanes not only gave a previous notice of the day of assembly, and published a programme of the subjects to be discussed, but also, it appears, sent a crier round to collect the citizens. All persons who did not obey the call were subject to a fine, and, whenever an assembly was to be held, certain public slaves were sent round to sweep the agora, and other places of public resort, with a rope coloured with vermilion, and those who refused to go were marked by the rope and fined. An additional inducement to attend, with the poorer classes, was the pay which they received for it. The privilege of addressing the assembly was not confined to any class or age among those who had the right to be present: all, without any distinction, were invited to do so by proclamation. After the speakers had concluded, any one was at liberty to propose a decree, which, however, it was necessary to present to the proedri. The chairman could prevent its being put to the vote, unless his opposition was overborne by threats and clamours. The decision of the people was given either by show of hands, or by ballot. The determination or decree of the people was called a psephisma (ψήφισμα), which properly signifies a law proposed to an assembly and approved of by the people. An assembly was sometimes broken up, if any one, whether a magistrate or private individual, declared that he saw an unfavourable omen, or perceived thunder and lightning.

Courts of justice. — Cleisthenes increased the judicial as well as the political power of the people; and enacted that all public crimes should be tried by the whole body of citizens above thirty years of age, specially convoked and sworn for the purpose. The assembly thus convened was called *Heliæa* and its members *Heliasts*.

All ordinary causes were tried by the citizens, acting as

Dicasts (*δικασταί*), which means not so much judges as jurymen, of whom 6000 were selected by lot for the service of every year. The whole number so selected was again divided by lot into ten sections of 500 each, together with a supernumerary section, consisting of 1000 persons, from among whom the occasional deficiencies in the sections of 500 might be supplied. A new allotment took place, under the conduct of the thesmothetae, every time that it was necessary to impanel a number of dicasts. Each dicast received a staff, on which was painted the letter and the colour of the court awarded him. While in court, he received the token or ticket that entitled him to receive his fee (*δικαστικόν*). This payment is said to have been first instituted by Pericles, and was originally a single obolus; it was increased by Cleon to thrice that amount, about the 88th Olympiad. The court of dicasts (*δικαστήριον*) sat under the presidency of a magistrate (*ἡγέμων δικαστηρίου*), who seems to have been usually one of the six archons named Thesmothetae. They gave their judgment by ballot.

Ostracism. — Cleisthenes also introduced the *Ostracism*, by which an Athenian citizen might be banished, without special accusation, trial, or defence, for ten years, which term was subsequently reduced to five. The Ostracism was the means devised by Cleisthenes for removing quietly from the state a powerful party leader, before he could carry into execution any violent schemes for the subversion of the government. Every precaution was taken to guard this institution from abuse. The senate and the ecclesia had first to determine by a special vote whether the safety of the state required such a step to be taken. If they decided in the affirmative, a day was fixed for the voting, and each citizen wrote upon a tile or oyster-shell (*ostrakon*) the name of the person whom he wished to banish. The votes were then collected, and if it was found that 6000 had been recorded against any one person, he was obliged to withdraw from the city within ten days; if the number of votes did not amount to 6000, nothing was done.

Executive Government. — **The Strategi.** — The office and title of **General** (*στρατηγός*) seems to have been more especially peculiar to the democratic states of ancient

Greece. When the tyrants of the Ionian cities in Asia Minor were deposed by Aristagoras, he established strategi in their room, to act as chief magistrates. The strategi at Athens were instituted after the remodelling of the constitution by Cleisthenes, to discharge the duties which had in former times been performed either by the king or the archon polemarchus. They were ten in number, one for each of the ten tribes, and were chosen by the suffrages (*χειροτονία*) of the people. They were, as their name denotes, entrusted with the command on military expeditions, with the superintendence of all warlike preparations, and with the regulation of all matters in any way connected with the war department of the state. They levied and enlisted the soldiers, either personally or with the assistance of the *taxiarchs*. They were entrusted with the collection and management of the property taxes (*εἰσφοραί*) raised for the purposes of war; and they presided over the courts of justice in which any disputes connected with this subject or the trierarchy were decided. They nominated from year to year persons to serve as trierarchs. They had the power of convening extraordinary assemblies of the people in cases of emergency. As war was the usual condition of the republic, these powers constituted the chief Strategus a prime minister; and it was in such a capacity that Pericles and other statesmen governed Athens. The choice of eminent men to this office counteracted that absence of any security for merit which marked the ordinary elections.

Election of Magistrates. — One of the most curious results of the perfect equality established at Athens was the election of the senators, magistrates, and jurymen by lot. The plan seems absurd: but, if it gave no security for the choice of fit men, it prevented the wilful choice of the unfit. Care must be taken not to confound the *lot*, which is *no voting* at all, but an appeal to *chance*, with election by *ballot*, which is a machinery for secret *voting*.

Accountability of Office-bearers. — The Scrutiny (*Docimasia*). — When any citizen of Athens was either appointed by lot, or chosen by suffrage, to hold a public office, he was obliged, before entering on its duties, to submit to a scrutiny (*δοκιμασία*) into his previous life and conduct, in

which any person could object to him as unfit. It had reference to his proper citizenship, as well as to his character. The *docimasia*, however, was not confined to persons appointed to public offices; for we read of the denouncement of a scrutiny against orators who spoke in the assembly while leading profligate lives, or after having committed flagitious crimes.

The Account (Euthyné). — All public officers at Athens were accountable for their conduct and the manner in which they acquitted themselves of their official duties. The judges in the popular court seem to have been the only authorities who were not responsible, for they were themselves the representatives of the people, and would therefore, in theory, have been responsible to themselves. This account, which officers had to give after the time of their office was over, was called *εὐθύνη*, and the officers subject to it *ὑπεύθυνοι*, and, after they had gone through the *euthyné*, they became *ἀνεύθυνοι*. Every public officer had to render his account within thirty days after the expiration of his office, and at the time when he submitted to the *euthyné* any citizen had the right to come forward and impeach him. The officers before whom the accounts were given were at Athens ten in number, called *εὐθύναι* or *λογισταί*.

CHAPTER VI.

THE GREEK ARMIES.

1. *The Spartan Army.*

The Phalanx. — In all the states of Greece, the general type of their military organisation was the *phalanx*, a body of troops in close array, with a long spear as their principal weapon.

Hoplites. — The strength of their military array consisted in the heavy-armed infantry (*ὁπλίται*). The Thessalians and Boeotians were the only Greek people who distinguished themselves much for their cavalry. Every Spartan citizen was liable to military service (*ἐμφορευος*) from the age of twenty to the age of sixty years.

Divisions. — They were divided into six divisions, called *μόραι*, under the command or superintendence of a polemarch, each *mora* being subdivided into four *λόχοι* (commanded by *λοχαγοί*), each *λόχος* into two *πεντηκοστῖες* (headed by *πεντηκοστήρες*), each *πεντηκοστὺς* into two *ἐνωμοτίαι* (headed by *enomotarchs*). The *ἐνωμοτίαι* were so called from the men composing them being bound together by a common oath. To judge by the name *pentecostys*, the normal number of a *mora* would have been 400; but 500, 600 and 900 are mentioned as the number of men in a *mora* on different occasions.

Cavalry. — When in the field, each *mora* of infantry was attended by a *mora* of cavalry, consisting at the most of 100 men, and commanded by an *hipparmost* (*ἵππαρμωστής*). The cavalry seems merely to have been employed to protect the flanks, and but little regard was paid to it. The corps of 300 *ἱππεῖς* formed a sort of bodyguard for the king, and consisted of the flower of the young soldiers. Though called horsemen, they fought on foot.

Battle Array. — A Spartan army, divided as above described, was drawn up in the dense array of the phalanx, the depth of which depended upon circumstances. An *ἐνωμοτία* sometimes made but a single file, sometimes was drawn up in three or six files (*ζύγα*). The commander-in-chief, who was usually the king, had his station sometimes in the centre, but more commonly on the right wing. In later times the king was usually accompanied by two ephors, as controllers and advisers. The Spartan hoplites were accompanied in the field by helots, partly in the capacity of attendants, partly to serve as light-armed troops. In extraordinary cases, helots served as hoplites, and in that case it was usual to give them their liberty.

Arms. — The arms of the phalanx consisted of the long spear and a short sword (*ξυήλη*). The chief part of the defensive armour was the large brazen shield, which covered the body from the shoulder to the knee, suspended, as in ancient times, by a thong round the neck, and managed by a simple handle or ring (*πόρπαξ*). Besides this, they had the ordinary armour of the hoplite. The heavy-armed soldiers wore a scarlet uniform.

Camps. — The Spartan encampments were circular. Only the heavy-armed were stationed within them, the cavalry being placed on the look out, and the helots being kept as much as possible outside the camp.

Battle. — Preparatory to a battle the Spartan soldier dressed his hair and crowned himself, as others would do for a feast. The signal for attack was given, not by the trumpet, but by the music of flutes, and sometimes also of the lyre and cithara, to which the men sang the battle song (*παῖδ' ἐμβατήριος*). The rhythmical regularity of movement was a point to which the Spartans attached great importance.

2. *The Athenian Army.*

In Athens, the military system was carried out with less exactness, inasmuch as when Athens became powerful greater attention was paid to the navy.

Order of Service. — Of the four classes into which the citizens were arranged by the constitution of Solon, the citizens of the first and second served as cavalry, or as commanders of the infantry (still it need not be assumed that the *ἱππεῖς* never served as heavy-armed infantry), those of the third class (*ξενύται*) formed the heavy-armed infantry. The Thetes served either as light-armed troops on land, or on board the ships. Every citizen was liable to service from his eighteenth to his sixtieth year. Members of the senate during the period of their office, farmers of the revenue, choreutae at the Dionysia during the festival, in later times traders by sea also, were exempted from military service. The resident aliens commonly served as heavy-armed soldiers, especially for the purpose of garrisoning the city. They were prohibited from serving as cavalry. Slaves were only employed as soldiers in cases of great necessity.

Battle Array. — Of the details of the Athenian military organisation we have no such distinct accounts as we have of those of Sparta. The heavy-armed troops, as was the universal practice in Greece, fought in phalanx order. They were arranged in bodies in a manner dependent on the political divisions of the citizens. The soldiers of each tribe (*φυλή*) formed a separate body in the army, also call-

ed a *φυλή*, and these bodies stood in some preconcerted order. It seems that the name of one division was *τάξις*, and of another *λόχος*. but in what relations these stood to the *φυλή*, and to each other, we do not learn. Every hoplite was accompanied by an attendant (*ὑπηρέτης*), to take charge of his baggage and carry his shield on a march. Each horseman also had a servant, called *ἵπποκόμος*, to attend to his horse. For the command of the army, there were chosen every year ten generals (*strategi*), and ten *taxiarchs* (*ταξιαρχοι*), and for the cavalry two *hipparchs* (*ἵππαρχοι*) and ten *phylarchs* (*φύλαρχοι*).

The **Archon Polemarch** was *Commander-in-chief*. The number of *strategi* sent with an army was not uniform. Three was a common number. Sometimes one was invested with the supreme command; at other times, they either took the command in turn (as at Marathon), or conducted their operations by common consent (as in the Sicilian expedition).

Pay. — The practice of paying the troops when upon service was first introduced by Pericles. The pay consisted partly of wages (*μισθός*), partly of provisions, or, more commonly, provision-money (*σιτηρέσιον*). The ordinary *μισθός* of a hoplite was two obols a day. The *σιτηρέσιον* amounted to two obols more. Hence the life of a soldier was called, proverbially, *τετρωβόλου βίος*. Officers received twice as much; horsemen, three times; generals, four times as much. The horsemen received pay even in time of peace, that they might always be in readiness, and also a sum of money for their outfit (*κατάστασις*).

Military Force. — As regards the military strength of the Athenians, we find 10,000 heavy-armed soldiers at Marathon, 8,000 heavy-armed and as many light-armed at Plataeae; and at the beginning of the Peloponnesian war there were 18,000 heavy-armed ready for foreign service, and 16,000 for garrison service, consisting of those beyond the limits of the ordinary military age and of the *metoeci*.

Peltasts. — The *Peltastae* (*πελτασταί*), so called from the kind of shield which they wore, were a class of troops of which we hear very little before the end of the Peloponnesian war. The Athenian general Iphicrates introduced

some important improvements in the mode of arming them, combining as far as possible the peculiar advantages of heavy (ὄπλιται) and light-armed (ψιλλοί) troops. He substituted a linen corslet for the coat of mail worn by the hoplites, and lessened the shield, while he doubled the length of the spear and sword.

Mercenaries. — When the use of mercenary troops became general, Athenian citizens seldom served except as volunteers, and then in but small numbers. The employment of mercenaries led to considerable alterations in the military system of Greece. War came to be studied as an art, and Greek generals, rising above the old simple rules of warfare, became tacticians. Epaminondas was the first who adopted the method of charging in column, concentrating his attack upon one point of the hostile line, so as to throw the whole into confusion by breaking through it.

3. *The Macedonian Army.*

Philip II., king of Macedonia, made several improvements in the arms and arrangement of the phalanx.

Arms. — The spear (σάρισσα or σάρισα), with which the soldiers of the Macedonian phalanx were armed, was as much as 24 feet long; but the ordinary length was 21 feet, and the lines were arranged at such distances that the spears of the fifth rank projected three feet beyond the first, so that every man in the front rank was protected by five spears. Besides the spear, they carried a short sword. The shield was very large and covered nearly the whole body, so that on favourable ground an impenetrable front was presented to the enemy. The soldiers were also defended by helmets, coats of mail, and greaves; so that any thing like rapid movement was impossible.

Macedonian Phalanx. — The ordinary depth of the phalanx was sixteen files, though depths of eight and of thirty-two are also mentioned. Each file of sixteen was called λόχος. Two lochi made a *dilochia*; two dilochiae made a *τετραρχία*, consisting of sixty-four men; two tetrarchies made a *τάξις*; two *τάξεις* a *σύνταγμα* or *ξεναγία*, two syntagmata formed a *pentacosiarchia*, two of which made a *χιλιαρχία*, containing 1024 men; two chiliarchies made a *τέλος*, and two *τέλη* made a *phalangarchia* or *phalanx* in the narrower

sense of the word, the normal number of which would therefore be 4096. It was commanded by a polemarch or strategus. Four such bodies formed the *larger phalanx*, the normal number of which would be 16,384. When drawn up, the two middle sections constituted what was termed the *ὀμφαλός* or *centre*, the others being called *κέρατα* or *wings*. The phalanx-soldiers in the army of Alexander amounted to 18,000, and were divided not into four, but into six divisions, each named after a Macedonian province, from which it was to derive its recruits. These bodies are oftener called *τάξεις* than *φάλαγγες* by the historians, and their leaders *taxiarchs* or *strategi*.

The **Light-armed troops** were arranged in files (*λόχοι*) eight deep. Four lochi formed a *σύστας*, and then larger divisions were successively formed, each being the double of the one below it; the largest (called *ἐπίταγμα*) consisting of 8192 men.

The **Cavalry** were arranged in an analogous manner, the lowest division or squadron (*ἵλη*), containing 64 men, and the successive larger divisions being each the double of that below it; the highest (*ἐπίταγμα*) containing 4096. Both Philip and Alexander attached great importance to the cavalry, which, in their armies, consisted partly of Macedonian nobles, and partly of Thessalians.

Hypaspistae. — There was also a guard of foot soldiers (*ὑπασπισται*), whom we find greatly distinguishing themselves in the campaigns of Alexander. They seem to be identical with the *πεζεταίροι*. They amounted to about 3000 men, arranged in six battalions (*τάξεις*).

The **Argyraspids**, so called from the silver with which their shields were ornamented, seem to have been a species of *pellastae*. Alexander also organised a kind of troops called *διμάχαι*, who were something intermediate between cavalry and infantry, being designed to fight on horseback or on foot, as circumstances required.

Artillery. — It is in the time of Alexander the Great, that we first meet with artillery in the train of a Grecian army. His *balistae* and *catapultae* were frequently employed with great effect, as, for instance, at the passage of the Jaxartes.

The details of this subject are too complicated for the beginner. It is enough for him to know that *the months were strictly lunar*, of 30 and 29 days alternately. The ordinary year consisted of 354 days; and its disagreement with the solar year was set right by a system of intercalated months.

The regular Attic year began at *Midsummer*, with the summer solstice. The following table shews the months of our Calendar in which the several Attic months began in a regular year.

1. Hecatombaeon	had 30 days :	began on JUNE 21st.
2. Metageitnion	" 29 " :	" JULY 21st.
3. Boedromion	" 30 " :	" AUGUST 19th.
4. Pyanepsion	" 29 " :	" SEPTEMBER 18th.
5. Maemacterion	" 30 " :	" OCTOBER 17th.
6. Poseideon	" 29 " :	" NOVEMBER 16th.
7. Gamelion	" 30 " :	" DECEMBER 15th.
8. Anthesterion	" 29 " :	" JANUARY 14th.
9. Elaphebolion	" 30 " :	" FEBRUARY 12th.
10. Munychion	" 29 " :	" MARCH 14th.
11. Thargelion	" 30 " :	" APRIL 12th.
12. Scirophorion	" 29 " :	" MAY 12th, end June 10th.

The Intercalary Month was a *Second Poseideon* of 29 or 30 days, inserted about mid-winter every other year, which was therefore a year of 383 or 384 days. The average (368½ or 369 days) being too long, the intercalation was sometimes omitted.

Other states had other Calendars. The *Macedonian months* are the most important to be known for later Greek history.

OLYMPIADS.

This Era is explained on p. 109.

The beginning of the Olympiads is commonly fixed in the year 3938 of the Julian period, or in B.C. 776. If we want to reduce any given Olympiad to years before Christ, *e. g.* Ol. 87, we take the number of the Olympiads actually elapsed, that is, 86, multiply it by 4, and deduct the number obtained from 776, so that the first year of the 87th Ol. will begin in the year 432 B.C. If the number of Olympiads amounts to more than 776 years, that is, if the Olympiad falls after the birth of Christ, the process is the same as before, but from the sum obtained by multiplying the Olympiads by 4 we must deduct the number 776, and what remains is the number of the years after Christ. As the Olympic games were celebrated 293 times, we have 293 Olympic cycles, that is, 1172 years, 776 of which fall before, and 396 after Christ.

But, as this rule is troublesome, a comparative Table of Olympiads and years of our era is given in the *Smaller Dictionary of Antiquities*. In using this table, it must be remembered that, as the Olympiads began at *Midsummer*, each Greek year corresponds to the second and first halves of two consecutive Christian years. Thus

$$\begin{aligned} \text{Ol. 1, 1} &= \text{B. C. 776, 2nd half} \\ &+ \text{B. C. 775, 1st half} \end{aligned}$$

and so on.

The neglect of this point may cause an error of 18 months in the date of an event.

LEXICON

TO FIRST GREEK READING BOOK.

ABBREVIATIONS.

Acc.	= Accusative.	Intr.	= Intransitive.
Act.	= Active Voice.	lit.	= literally.
Adj.	= Adjective.	Midd.andM.	= Middle Voice.
(3 and 2 signifies, sometimes with 3 terminations, sometimes with 2.)			
Adv.	= Adverb.	Neg.	= Negative.
anc.	= anciently.	Opt.	= Optative.
Aor.	= Aorist.	orig.	= originally.
Att.	= Attic.	Part.	= Participle.
Comp.	= Comparative.	Pass. and P.	= Passive Voice.
Conj.	= Conjunction.	Patron.	= Patronymic.
Dat.	= Dative.	Perf.	= Perfect.
Defect.	= Defective.	Pers.	= person.
Dem.	= Demonstrative.	Pl.	= Plural.
der.	= derived, derivative.	Plup.	= Pluperfect.
Dim.	= Diminutive.	Prep.	= Preposition.
Enc.	= Enclitic.	Pron.	= Pronoun.
esp.	= especially.	q. v.	= quod vide (<i>which see, i. e. refer to</i>).
fig.	= figuratively.	redupl.	= reduplicated.
fr.	= from.	Rel.	= Relative.
Fut.	= Future.	Rt.	= Root.
Gen.	= Genitive.	sc.	= scilicet (<i>understand or supply</i>).
gen.	= generally.	Sing.	= Singular.
Imper.	= Imperative.	Subj.	= Subjunctive.
Imperf.	= Imperfect.	Subs.	= Substantive (gen. an Adj. used as).
Impers.	= Impersonal.	Sup.	= Superlative.
Ind.	= Indicative.	Term.	= Termination.
Indcl.	= Indeclinable.	Trans.	= Transitive.
Indef.	= Indefinite.	usu.	= usually.
Inf.	= Infinitive.	vulg.	= vulgar (speech).
Inter.	= Interrogative.	= means equivalent to.	
Interj.	= Interjection.		

The Genders of Nouns and Adjectives are indicated by the Article δ , η , $\tau\acute{o}$: and the Declension of Nouns by the addition of the Genitive.

Principal Parts of Verbs. — Of the Regular Verbs only the Future is given, except where other parts occur with some peculiarity which might puzzle the learner. Of the Irregular Verbs all the Principal Parts are given: except in one or two cases, referred to the Grammar. The Principal Parts of the Simple Verbs are not repeated under the Compounds, except for special reasons.

Ἀβρωνύχος.

A.

Ἀβρωνύχος, ου, ὁ. Abronychus, an Athenian, p. 79.

Ἀγαθοκλῆς, έους, ὁ, Agathocles, tyrant of Syracuse, and king of Sicily, fl. ab. B.C. 300.

ἀγαθός, ή, ὄν, good, brave: τὰ ἀγαθά, the blessings.

ἄγαν, Adv., exceedingly: too much.

ἀγανακτέω, ήσω, be indignant, be angry.

Ἀγαυή, ης, ή, Agave, the mother of Pentheus.

ἀγγελία, ας, ή, message, embassy, news.

ἀγγελιαφόρος, ὄν, bearing a message. Subs. messenger.

ἀγγέλλω, ελω, 1 Aor. ήγγειλα, Perf. ήγγελκα, with Dat. of pers., announce, tell, carry a message.

ἄγγελος, ου, ὁ, messenger.

ἀγέραςτος, ὄν, unhonoured (with gifts).

ἄγημα, ατος, τό, (= *agmen*), army, esp. the Guards in the Macedonian army.

Ἀγήνωρ, ορος, ὁ, Agenor, King of Phoenicia, father of Cadmus, and (some said) of Phineus.

Ἀγησίλαος, ου, ὁ, Agesilaus, King of Sparta (B. C. 398—360), famous for his wars in Asia and Greece.

Ἄγισ, ιδος, ὁ, Kings of Sparta. Agis IV. (B. C. 244—240) was celebrated as a reformer.

ἄγνοέω, ήσω, not know, be ignorant of, not understand. Pass. be unknown, not recognized.

ἄγνοια, ας, ή, ignorance, uncertainty. κατ' ἄγνοιαν, in ignorance.

ἄγνώς, ὤτος, ὁ, ή, unknown.

ἀγορά, ᾱς, ή, agora, market-place; the place of general assembly in a Greek city: πλεθούσης ἀγορᾶς,

ἀδικέω.

the time of day when the Agora was full.

ἀγράμματος, ὄν, unlettered.

ἀγρεύω, σω, catch (in hunting); said of a pursued enemy.

ἀγριαίνω, ανῶ, Trans., drive wild: Intr., be wild or savage.

Ἀγριᾶνες, ὡν, οἱ, Agrianes, a people of Macedonia, who served as light armed troops.

ἄγριος, α, ὄν, wild, savage.

ἀγριότης, ητος, ή, savageness, cruelty.

ἄγροικος, ου, rustic. (lit. and fig.).

ἀγρός, οὔ, ὁ, field.

ἀγρυπνέω, ήσω (Prefix ἀ and ὕπνος), lie awake, watch.

ἄγχω, ξω (= *ango*) press tight, strangle, throttle.

ἄγω, ἄξω, Perf. ήγα, ἀγήοχα, lead, carry, bring, conduct. march, (sc. στρατόν). Mid. ἄγεσθαι γυναῖχα, marry, lit. take the bride home.

ἄγών, ὄνος, ὁ, contest, struggle, game (esp. the athletic games), festival.

ἀγωνίζομαι, ἴσομαι, contend, strive; with cognate Acc., maintain.

ἀδαμάντινος, η, ὄν, adamantine, of adamant (ἀδάμας, a very hard rock, or steel.)

Ἀδεύμαντος, ου, ὁ, (ἀ, δειμαίνω), Adimantus, the Spartan commander at Salamis, B. C. 490.

ἀδελφή, ης, ή, sister.

ἀδελφιδούς, οὔ, ὁ, a brother's or sister's son, nephew.

ἀδελφός, οὔ, ὁ, brother, kindred, fellow.

ἄδηλος, ὄν, unperceived. Adv. —ως, privately, secretly.

Ἄιδης, ου, ὁ, Hades = Pluto, the god of the infernal regions. τὸ Ἄιδου (sc. δῶμα), aft. simply Ἄιδου and Ἄιδης, hell.

ἀδικέω, ήσω, do wrong or injustice, offend: (with Acc. of Pers.)

ἄδίκημα.

injure, hurt. Pass. περί τι, be wronged, suffer injuries.

ἄδίκημα, ατος, τό, wrong, offence.

ἄδικία, ας, ἡ, injustice.

ἄδικος, ον, unjust.

* Ἀδμητος, ου, ὁ (i. e. unsubdued), Admētus. 1. King of Pherae in Thessaly, whom Apollo served as herdsman. 2. King of the Molossians, in Epirus, who protected Themistocles.

ἄδολεσχος, ου, ὁ, babbler.

ἄδύνατος, ον, impossible.

* Ἀδραστος (i. e. the inevitable, fr. α, διδράσχω), Adrastus, son of Gordias, King of Phrygia, p. 10.

ἀεί, Adv., always.

αἰδω, ᾄδω, ᾄσμαι, 1 Aor. Pass.

ᾄδην, Inf. ᾄδῆναι, sing.

αἶετος, οὔ, ὁ, eagle.

ἠϊδών, ὄνος, ἡ, nightingale.

ἠϊδης, ες, unwonted, unaccustomed. τὸ ἠϊδες, the unwonted nature.

ἠῆρ, ἔρος, ὁ, air.

ἠήττητος, ον, (Neg. verbal of ἡττάω), unconquered, invincible.

* Ἀἶμας, αντος, ὁ, Athēmas, son of Aeolus, King of Orchomenus in Boeotia, loved Ino, and was the foster-father of Dionysus.

ἄθάνατος, ον, immortal.

* Ἀθηνα, ᾤς, ἡ, Athēna = Minerva.

* Ἀθῆναι, ὦν, αἱ, Athens, the chief city of Attica. Ἀθῆνησι, old Dative, at Athens.

* Ἀθηναῖος, α, ον, Athenian.

* Ἀθηνόδωρος, ου, ὁ (* Ἀθηνα, δῶρον), Athenodōrus, of Imbros, a friend of Phocion.

ἄθλητής, οὔ, ὁ, athlete, i. e., a combatant in the gymnastic contests.

ἄθλιος, α, ον, miserable, wretched, i. e. bad.

ἄθλον, ου, τό, prize (of a contest).

ἄζλος, ου, ὁ, contest, labour.

ἄζροῖζω, σω, assemble.

αἶνιγμα.

ἄζροος, α, ον, assembled, in full number.

Αἶαξ, οὔ, ὁ, Æäcus, mythical king of Ægina, and after his death a judge in the world below.

Αἶας, αντος, ὁ, Ajax (Telamonius), the son of Telamon, a Greek hero in the Trojan War, second only to Achilles.

αἰγειρος, ου, ἡ, the black poplar.

Αἰγεύς, ἑως, ὁ, Aegeus, a mythical king of Attica, father of Theseus, drowned in the sea named from him Aegean.

Αἰγῖνα, ης, ἡ, Ægina. an island in the Saronic Gulf, between Attica and Peloponnesus.

Αἰγινήτης, ου, ὁ, Aeginetan.

αἶγίς, ἰδος, ἡ, goat-skin, esp. the aegis of Jove and Athena.

Αἰγὸς ποταμοί, Ægospotāmi (the goat's rivers), a river and town on the Thracian Chersonese, where Lysander destroyed the Athenian fleet B. C. 405.

Αἰγύπτιος, α, ον, Egyptian.

Αἰγυπτος, ου, 1) ἡ, Egypt. 2) ὁ, Aegyptus, son of Belus, mythical king of Egypt.

* Ἀἰδης, αο, ὁ, epic form of Ἄιδης. αἰδώς, οὐς, ἡ, shame, respect for others: (with πρός), shame before (with Gen.). δι' αἰδοῦς ἄγειν, to hold in reverence.

Αἰήτης, ου, ὁ, Aeëtes, mythical king of Colchis, father of Medea.

Αἰθιοπία, ας, ἡ, Ethiopia. (1) The whole region S. of Egypt. (2) The central parts of Africa.

αἶψα, only in Pres., light up, kindle. Pass. blaze.

αἷμα, ατος, τό, blood.

Αἰνέας, ον, ὁ, Aenēas, son of Anchises and Aphrodite (Venus), the chief Trojan hero after Hector, in the Trojan War.

αἶνιγμα, ατος, τό, a riddle.

αἶξ.

αἶξ, αἰγός, ἡ, goat.

Αἰολικός, ἡ, ὄν, Aeolian.

αἰπόλος, ου, ὁ, goatherd.

αἰρετός, ἡ, ὄν, desirable. Comp.

αἰρετώτερος, preferable.

αἰρέω, ἡσω, ἤρηκα, 2 Aor. εἶλον (rt. Féλ), take, captivate. Midd.

take for oneself, choose.

αἶρω (contr. fr. ἀείρω), ἄρῶ, 1 Aor.

ἤρα, Midd. ἤράμην, take up,

hold up, take, relieve (another)

of, break up (a camp). Pass. be puffed up.

αἰσθάνομαι, ἡσομαι, 2 Aor. ἡσθόμην, perceive (by the senses), feel, observe, learn, understand.

αἰσθησις, εως, ἡ, perception, feeling.

αἰσχρός, ἄ, ὄν, ugly, disgraceful.

αἰσχύνῃ, ἡς, ἡ, shame, disgrace.

αἰσχύνω, υνῶ, put to shame: Midd. and Pass. be ashamed.

Αἴσων, ονος, ὁ, Aeson, son of Cretheus and Tyro, and father of Jason, was king of Iolcus in Thesaly.

αἰτέω, ἡσω, and M., ask (for a thing), beg, request, demand.

αἰτία, ας, ἡ, cause, reason, blame, charge.

αἰτιάομαι, ἡσομαι, accuse, charge (a person with a crime), upbraid with. (Gen. of thing).

αἵτιος, α, ου, the cause of, to blame for. (Gen. of thing).

Αἰτωλοί, ὦν, οἱ, the Aetolians, a people in the S. W. of N. Greece, E. of Acarnania.

αἰχμάλωτος, ου, (αἰχμή, ἀλίσκω), taken captive (at the point of the spear). Subs. a prisoner (of war).

αἰχμή, ἡς, ἡ, the point of any weapon, spear.

αἰών, ὥνος, ὁ, a period of time, age; δι' αἰῶνος, for ever.

αἰώνιος, ου, lasting, eternal.

Ἀκαδημία, ας, ἡ, Academy (the grove of the hero Academus), a gymnasium in the suburb of

ἄκρος.

Athens, with walks planted with trees, where Plato taught.

ἄκανθος, ου, ἡ, prop. acanthus, (bear's breech); also gen. in pl. thorns.

ἄκανθώδης, ες, overgrown with thorns.

ἄκαρπος, ου, unfruitful, barren.

Ἄκαστος, ου, ὁ, Acastus, son of Pelias.

ἀκμάζω, ἄσω (ἀκμή), flourish.

Part. ἀκμάζων, in the prime of life.

ἀκμή, ἡς, ἡ, point, summit: fig. height (of prosperity), prime of life.

ἀκοή, ἡς, ἡ, hearing: Pl. ears.

ἀκολουθεῖω, ἡσω (ἀ, together, χέ-λευθος, a way), accompany.

ἀκοντίζω, ἴσω, shoot at, hurl a javelin at.

ἀκόντιον, ου, τό, javelin.

ἀκούω, σομαι, ἀκήκοα, Perf. Pass.

ἤκουσμαι, 1 Aor. ἤκούσθην, with Gen. and Acc., hear, hearken, listen; am told of; am spoken of.

ἄκρα, ας, ἡ, (1) summit, promontory; (2) citadel, generally built on the top of a rock or hill.

ἀκρίβεια, ας, ἡ, exactness, reality, force.

ἀκρίβης, ἐς, exact, accurate, careful, real.

ἀκριβῶς, exactly, accurately, clearly.

ἀκροάομαι, ἄσομαι, hear, listen to.

ἀκροασία, ας, ἡ, a hearing.

ἀκροατής, ου, ὁ, hearer.

ἀκροβολίζομαι, σομαι, hurl missiles.

ἀκροβάνιον, ου, τό, and Pl., an offering of the first fruits, of produce, booty, &c.

ἀκρόπολις, εως, ἡ, (lit. upper city), 1) the citadel of a Greek city (gen. on a rock): 2) esp. the Acropolis of Athens.

ἄκρος, α, ου, highest, at the sum-

ἀκρωτηριάζω.

mit: τὸ ἄκρον and Pl., point, tip, summit, mountain, promontory.

ἀκρωτηριάζω, ἄσω, cut off the extremities, mutilate.

ἀκρωτηρίον, οὐ, τό, extremity, promontory.

Ἀκταίων, οὐός, ὁ, Actaeon, son of Aristaeus and Autonoe, a Theban huntsman, was transformed by Artemis into a stag, and devoured by his own hounds.

Ἀκτὴ, ἥς, ἡ, 1) a promontory; 2) Acte, the old name of Attica.

ἄκων, οὐσα, οὐ (ἄ, ἐκὼν) unwilling, unintentionally. ἄ.

ἀλαλά, ἥς, ἡ, battle-cry.

ἀλγέω, ἥσω, be in pain: (with Acc.), have a pain in.

ἄλγηδών, ὄνος, ἡ, pain.

ἄλγος, οὐς, τό, pain, grief.

ἄλεινός, ἡ, ὄν (ἄλεῖς, from ἀλέα, heat, esp. of the sun), warm.

ἄλειφω, ψω, anoint. hence (fig.), prepare (for a struggle).

ἄλεκτος, οὐ, (Neg. verbal of λέγω), unsaid.

ἄλεκτρων, ὄνος, ὁ, cock.

Ἀλέξανδρος, οὐ, ὁ, Alexander. (1) Also called Paris, son of Priam, king of Troy. (2) Alexander I., king of Macedonia, ab. B.C. 500—455, p. 86. (3) The Great, king of Macedonia, son of Philip II., lived B.C. 356—323. (4) Tyrant of Pherae, in Thessaly, B.C. 369—367. (5) The son of Aëropus, a Macedonian. p. 89.

ἀληθεῖα, ἄς, ἡ, truth.

ἀληθής, ἑς, true.

ἀληθινός, ἡ, ὄν, true, real.

ἄλῃς, Adv., enough.

ἀλίσκομαι, (rt. Fall), ἀλώσσομαι, ἐάλωκα, 2. Aor. ἐάλων, Inf. ἀλῶναι, Part. ἀλούς, to be taken (captive): used as Pass. of αἰρέω.

ἀλώπηξ.

ἀλκή, ἥς, ἡ, strength, courage, resistance.

Ἀλκηστis, ἰδος, ἡ, Alcestis, wife of Admetus, king of Phæra.

Ἀλκιβιάδης, οὐ, ὁ (orig. a patronymic, of Ἀλκίβιος, fr. ἀλκή and βίος, or fr. ἀλκή and βία), Alcibiades, son of Clinias, an Athenian celebrated for splendour, cleverness and insolence, lived B.C. 450—404.

Ἀλκμαίων, ὠνος, ὁ, a Greek hero, son of Amphiarus.

Ἀλκμήνη, ἥς, ἡ, Alcmena, the mother of Hercules.

ἄλλᾶ, but, surely; ἄλλᾶ — γὰρ, but in fact; ἄλλᾶ καί, and besides; ἄλλᾶ μὲν, nay but, at all events; ἄλλᾶ γάρ, but yet, however; ἄλλ' οὐδὲ ὀλίγον, not ever so little. ἄλλᾶσσω, ξω, 2 Aor. pass. ἡλλάγην, change, exchange.

ἄλλη (sc. ὁδῶ), another way; ἄλλους ἄλλη, in different directions. ἄλλήλων, (Nom. wanting), one another.

ἄλλοῦ, Adv. elsewhere.

ἄλλομαι, (= salio) ἀλούμαι, 1 Aor. ἡλάμην 2 Aor. ἡλόμην, leap.

ἄλλος, ἡ, ο, another, other.

ἄλλοσε, Adv. to another place.

ἄλλοτε, at another time or place, ἄλλοτε ἄλλη, on all sides, at each moment. p. 91.

ἄλλότριος, α, οὐ, with Gen., belonging to another, foreign.

ἄλλως, Adv., otherwise, especially, even.

ἄλογος, οὐ, irrational.

ἀλόγιστος, οὐ (Neg. verbal of λογίζομαι), unreasoning, irrational, silly: lit. uncalculating.

ἄλοχος, οὐ, ἡ, (α, λέχος), wife.

ἄλσος, οὐς, τό, grove.

ἄλωπτον, οὐ, τό, barley-meal, barley-bread (gen. in Plural).

ἄλωπέκιον, οὐ, τό, young fox.

ἄλώπηξ, εκος, ἡ, fox.

ἄλλωσις.

ἄλλωσις, εως, ἤ, capture, conquest. ἄμα, Adv. (fr. a root signifying one) at the same time; with Dat., together with; ἄμα ἡμέρᾳ, at daybreak.

Ἀμαζονίς, ἴδος, and Ἀμαζών, ὄνος, ἤ, an Amazon; the queen of the Amazons p. 59.

ἄμαρτης. ἑς, unlearned.

ἀμαρτάνω, ἥσομαι, ἡμάρτηκα. 2 Aor. ἡμαρτον, with Gen., miss (a mark), fail of, be disappointed of: err, sin.

ἀμάω, ἦσω, reap: Midd. earn, win. ἀμβροσία, ας, ἡ, (i. e. immortal, or incorruptible food), ambrosia, the food of the gods.

ἀμείβω, ψω, exchange. Midd. with Dat., return, respond to, answer; with Acc. of person, requite.

ἀμελέω, (ἀ, μελεῖ), ἦσω, be negligent; with Gen., neglect.

ἀμελητέος, ον, to be neglected.

ἀμηχανέω, ἦσω, be at a loss, at one's wit's end.

ἀμιλλάσθαι, ἥσομαι, compete, vie. ἀμνημονέω, (ἀ, μνήμων), ἦσω, be unmindful.

ἄμμα, τος, τό (ἄπτω), fastening, knot, noose, Pl. hugging (the arms of an autagonist in wrestling).

ἀμοιβή, ἡς, ἡ, (ἀμείβω), recompense.

Ἀμοργός, ου, ἡ, Amorgus, an island in the Aegean Sea, one of the Sporades.

ἄμορφος, ον (ἀ, μορφή), deformed, ugly, plain.

ἄμπελος, ου, ἡ, 1) vine; 2) vineyard. p. 46.

Ἀμύντας, ου, ὁ, Amyntas, a Macedonian officer, p. 88: another p. 90.

ἀμύνω, υνῶ, ward off, defend, protect. Midd. defend oneself from, fight for (Dat.) against; or f. against ... for, with Acc. of enemy, ὑπὲρ of the cause.

ἀνά-γραφτος.

Ἀμφεῖον, ου, τό, Amphēum, the temple of Amphion at Thebes.

ἄμφι, Prep. I. with Gen., on both sides, about, around. II. with Dat., about. III. with Acc., about (the time of).

Ἀμφιάραιος, ου, ὁ, Amphiarāus, an Argive seer and hero, took part in the war of the "Seven against Thebes", and was swallowed up by the earth.

Ἀμφιδάμας, αντος, ὁ, Amphidāmas, son of Busiris.

ἀμφισβητέω, ἦσω, dispute, contend, τινι περὶ τινος.

ἀμφισβήτητος, ον, doubtful.

ἀμφίστομος, ον, with two mouths.

Ἀμφιτρύων, υνος, ὁ, Amphitrýon, king of Tiryns, and afterwards of Thebes, husband of Alcmena.

ἀμφοτέρος, α, ον, each of two: Pl. both: κατ' ἀμφοτέρους, on both sides.

ἄν, a particle used to mark the conclusion of a hypothetical proposition: not translated: after the relative is makes the sense more general.

ἀνά, Prep. with Acc., up, on, back: of time, through: causal, about.

ἀνά-βαίνω, go up.

ἀνάβᾶσις, εως, ἡ, (ἀναβαίνω) lit. going up; expedition, procession.

ἀνα-βοάω, ἦσω, cry out.

ἀν-αγγέλλω, ελῶ, announce.

ἀνα-γινώσκω, γνώσω, ἔγνωκα, 2 Aor. ἔγνω, read (esp. aloud).

ἀναγκάζω, ἄσω, compel.

ἀναγκαῖος, α, ον, necessary, indispensable. τὰ ἀναγκαῖα, necessary business, p. 37.

ἀνάγκη, ἡς, ἡ, necessity: Dat., of necessity, by compulsion.

ἀν-αγορεύω, εὔσω, proclaim, call, name, surname.

ἀνά-γραφτος, ον, inscribed, recorded, p. 81 (referring to the Persian custom of recording in

ἀνα-γράφω.

the royal archives the names of those who had done good service to the king: see Esther VI. 1, 2).

ἀνα-γράφω, inscribe, record.

ἀν-άγω, lead up, draw up. Pass. and Midd. put to sea; ἀνά (up) being used of motion seaward, κατά (down) landward.

ἀνα-δέω, tie up. Midd. attach to oneself: lit. take in tow.

ἀνα-δίδωμι, give, present, repay.

ἀνα-δύω, ύσω, 2 Aor. ἔδυν, bring up; Perf. and 2 Aor. Intr., rise up, rise (of the sun): Midd., rise up, spring up; draw back.

ἀνα-ξύγνυμι, yoke or harness again; break up (an encampment).

ἀνα-ζητέω, seek, search out.

ἀνα-ζώννυμι, gird, gird up: Perf. Pass. Part. ἀνεζωσμένος, girt, begirt.

ἀνά-θημα. ατος, τό, (ἀνατίθημι), an offering dedicated to a god.

ἀν-αίρεσις, ἔως, ἡ, the taking up of a dead body for burial.

ἀν-αιρέω, ἦσω, take up, away, remove, kill: ἑαυτὸν ἀνελεῖν, to put himself to death. Midd. take up, gain, win.

ἀνα καλέω, recal, summon.

ἀνά-κειται, be deposited, hung up (as a map. p. 30).

ἀνακρίνω, examine (judicially).

ἀνα-λαμβάνω, take up, assume, put on, take with one, catch; εἰς τὸ μέσον, surround ('place between two fires').

ἀνα-μαστεύω, σω, pursue.

ἀνα-μένω, wait for.

ἀνά-μεστος, ον, filled, full.

ἀναμφισβήτητος, ον, indubitable, unquestionable.

ἀνανεύω, σω, refuse (lit. shake the head).

Ἄναξιμένης, οὐς, ὁ (ἄναξ, μένος), Anaximenes of Lampsacus, an

ἀναχώρησις.

historian and rhetorician, who flourished at the court of Alexander the Great, B. C. 334.

ἀνα-πέλῃω, σω, persuade, overpersuade.

ἀνα-πέμπω, send back, restore (from the dead, p. 67).

ἀναπέτομαι, fly up, fly away.

ἀνα-πλάσσω, model, make (as a statue), represent.

ἀνάπλεος, ον (Att. εως, εων), full.

ἀν-άπτω, ψω, kindle.

ἀν-αρπάζω, snatch away, carry off.

ἀν-αρτάω, hang up: hang (by the neck).

ἀνα-ῥώννυμι, Intr. recover (from an illness); lit. recover strength.

ἀνα-σκοπέω, look up, look back upon, look closely into.

ἀνάστασις, εως, ἡ, (lit. standing up again), departure, p. 84.

ἀνα-στέλλω, ἐλῶ, ἔσταλκα, 2 Aor.

Pass. ἐστάλην, drive away, repulse; (of dress) tuck up. 2 Aor. Pass. gave up.

ἀνα-στρέφω, turn about, upside down. Midd. (= versor), dwell, conduct oneself (like the O. E. have one's conversation).

ἀνα-τείνω, stretch forth, lift up (e.g. the hands, a weapon &c.).

ἀνα-τέλλω, τελῶ, Trans. cause to spring up. Intr. rise, spring up.

ἀνα-τίθημι, set up, dedicate. Midd. take up.

Ἄναυρος, ον, ὁ, the Anaurus, a river of Thessaly.

ἀνα-φαίνω, ανῶ, cause to appear; shew, demonstrate. Pass. appear, be found.

ἀνα-φέρω, bring up, deliver up, carry up, carry off, bring back, refer, p. 93. Pass. be borne up, mount up.

ἀνα-χωρέω, ἦσω, go back, move apart, p. 64.

ἀναχώρησις, εως, ἡ, return, retreat, refuge.

ἀνδραγαθία.

ἀνδραγαθία, ας, ἡ (ἀνὴρ, ἀγαθός),
virtue, valour, excellence.

ἀνδραποδίζω, ἴσω, enslave, sell
into slavery.

ἀνδραποδισμός, οὔ, ὁ, enslaving.

ἀνδράποδον, ου, τό, a slave.

ἀνδρεία, ας, ἡ, and ἀνδρεία, ας, ἡ,
courage, lit. manliness, fr. ἀνὴρ,
like *virtus*, fr. *vir*.

ἀνδρείος, α, ου, brave, courageous.

ἀνδριάς, άντος, ὁ (ἀνὴρ), statue.

Ἀνδρομένης, ους, ὁ, Andromenes,
a Macedonian, father of Amyn-
tas.

ἀνδρών, ὠνος, ὁ, a man's room,
the men's part of the house: Pl.
the men's chambers.

ἀν-εγείρω, wake up; raise (the dead).

ἀν-εimi, go up.

ἀνεπίληπτος, ου, Adv. ὧς, unattack-
ed by censure, unblameable.

ἀνεπιτηδεύτως, Adv. (lit. without
care or practice), without affect-
ation.

ἀνευ, Adv. and Prep. with Gen.,
without, without authority (or
commission) from, p. 80.

ἀν-εுρλόχω, find out, discover.

ἀν-έχω, hold up, stop. M. endure.

ἀνεψιός, οὔ, ὁ, cousin.

ἀνήκεστος, ου, (Neg. verbal of
ἀκέομαι, heal), irremediable.

ἀν-ήκω, ξω, reach, attain.

ἀνήλιος, ου, sunless.

ἀνὴρ, ἀνδρός, ὁ, man: often
omitted in translation, as ἀνὴρ
φίλος, a friend.

Ἀνθεμίων, ὠνος, ὁ, Anthemion, the
father of Anytus.

ἄνθος, ους, τό, (1) bloom: (2)
adornment.

ἄνθρωπος, ου, ὁ, man: Pl. people.

ἀν-ήμι, remit, relax, neglect.

ἀν-ίπταμαι (redupl. fr. πέτ), fly up.

ἀν-ίστημι, Trans. set up, cause
to rise up, restore. Intr. stand
up, rise up.

Ἀννίκερις, Annicēris, a philosopher

ἀντι-τάσσω.

of Cyrene, contemporary with
Plato.

ἀνόητος, ου, foolish.

ἀν-οικοδομέω, ἤσω, rebuild.

Ἀνταῖος, ου, ὁ, Antæus, son of Po-
seidon, and king of Libya, was
conquered by Hercules.

Ἀνταλκίδας, ου, ὁ (ἀντί, ἀλκή),
a Spartan, who negotiated the
"peace of Antalcidas" between
the Greeks and Persia, B.C.
387.

ἀντ-εῖπον, opposed (by speaking).

ἀντεπι-τίζημι, enjoin besides to
do a thing in reply (e. g. send
a letter, p. 81).

ἀντ-ερωτάω, ἤσω, ask in reply.

ἀντ-έχω, hold out, endure.

ἀντί, Prep. with Gen., instead of,
in return for, for: lit. over against,
opposite to.

Ἀντιγενίδας, ου, ὁ (Patron. fr.
Ἀντιγένης), Antigenidas, a ce-
lebrated Theban flute-player in
the time of Epaminondas.

ἀντι-γράφω, ψω, write back, ans-
wer, reply (to a letter): ἀντε-
γέγραπτο τάδε, the reply was
as follows, p. 81.

ἀντι-δίδωμι, give in exchange.

ἀντι-λέγω, ξω, contradict.

ἀντίος, α, ου, (Adv. ἀντίον and ἀν-
τία), opposite.

Ἀντίοχος, ου, ὁ, Antiöchus, 1) An
Athenian pilot, a friend of Al-
cibiades. 2. The name of most
of the Greek kings of Syria.

Ἀντίπατρος, ου, ὁ, (i. e. equal to
his father), Antipäter, regent of
Macedonia under and after
Alexander the Great, died B. C.
319.

Ἀντισθένης, ους, ὁ, Antisthēnes,
of Athens, a disciple of Socra-
tes, and founder of the Cynic
school of philosophy; lived about
B. C. 450—380.

ἀντι-τάσσω, array against.

ἀντι-τίθημι.

ἀντι-τίθημι, set over against; give as a compensation for (with Dat.).

ἀντι-φημί, reply.

ἀντι-φιλοτιμέομαι, vie with another (in honour, or liberality).

ἄντρον, οὐ, τό, cave.

Ἄνυτος, οὐ, ὁ, Anŷtus, an Athenian, the son of Anthemion, and the accuser of Socrates.

ἀνύω and ἀνύτω, ὕσω, 1 Aor. Pass. ἡνύσθη, perform, accomplish.

ἄνω, Adv. above, upwards, up the country, inland, opp. to κάτω.

ἀνωτέρω not so close, p. 41.

ἄξιος, α, ον, with Gen., worthy, worth.

ἀξιόω, ὥσω. (with Gen. of thing) deem worthy of, condemn to, deign, desire (a person to do a thing), claim, demand, expect, dare.

ἄξιωμα, ατος, τό, esteem, honour, renown.

ἀόικητος, ον, uninhabitable.

ἀπ-αγγέλλω, announce, report, repeat.

ἀπ-άγω, lead away, carry off (as a captive). Intr. go away.

ἀπαίδευτος, ον, uneducated.

ἄπαις, δος, ὁ, ἡ, childless.

ἀπ-αιτέω, ἦσω, ask back, demand the restitution of.

ἀπαλλαγῇ, ἡς, ἡ, removal, release, deliverance.

ἀπ-αλλάσσω, ξω. (ἀπό, ἄλλος), 2 Aor. Pass. ἀπηλλάγη, change, leave off, remove, deliver, release (with Gen.), dismiss, relieve (a predecessor in office). Pass. with Gen., be freed from, depart; be at a loss, p. 81.

ἀπ-αντάω, ἦσω, meet, arrive.

ἅπαξ, Adv., once, at once, once for all.

ἅπας, ασα, αν, the whole. Pl. all (collectively).

ἀπειθεία, ας ἡ, disobedience.

ἀπο-δίδωμι.

ἀπειθέω, ἦσω, be disobedient to, disobey (Dat. of person).

ἀπειλέω, ἦσω, threaten (with Dat. of person).

ἄπ-εἰμι (εἶναι), be absent.

ἄπ-εἰμι, (λεναι), go away.

ἄπειρος, ον, without experience of.

Ἀπελλῆς, οὐ, ὁ, Apelles, the most celebrated Greek painter, lived under Alexander the Great.

ἀπεμ-πολέω, ἦσω, sell to another: Fut. Part. intending to sell him (for a slave), p. 57.

ἀπ-έρχομαι, go away, depart.

ἀπ-εχθάνομαι, be hated by, obnoxious to.

ἀπέχθεια, ας, ἡ, hatred, enmity, grudge.

ἀπ-έχω, Trans. hold back. Intr. be distant. Midd. with Gen., refrain, abstain from, retire.

ἀπήνη, ἡς, ἡ, cart, carriage.

ἀπιστέω, ἦσω, mistrust, distrust.

ἄπιστος, ον (Neg. verbal of πέλομαι), untrustworthy.

ἄπλετος, ον, unapproachable, out of reach.

ἀπληστία, ας, ἡ, insatiability.

ἄπλητος, ον, (Neg. verbal of πλέω) with Gen., insatiable.

ἀπό, Prep. with Gen., from (of motion), off, taken from.

ἀπο-βάλλω, throw away, lose.

ἀποβίωσις, εως, ἡ, decease.

ἀπο-γεύομαι, have a taste of.

ἀπο-γιγνώσκω, give up (the expectation of).

ἀπόγονος, ον, ὁ, descendant.

ἀπο-δείκνυμι, (ἀπο-δεικνύω), ξω, display, exhibit, elect, appoint.

ἀπο-δειλιάω, άσω, play the coward before.

ἀπο-δέχομαι, receive (with favour), accept.

ἀπο-διδράσκω, δράσσομαι, 2 Aor. ἀπέδρην, run away, escape from (with Acc.)

ἀπο-δίδωμι, give back, restore,

ἀποδεν.

- render (accounts), pay, χάριν, be grateful, return a kindness.
 ἀποδεν and ἀπωδεν, Adv. from a distance. Lat. *eminus*.
 ἀπο-βερίζω, ἴσω, cut off.
 ἀπο-βησαυρίζω, ἴσω, lay up in store, treasure up.
 ἀπο-βνῆσχω, die, 2 Aor. be killed, die: οἱ ἀποβανόντες, the dead.
 ἀπο-κλείω, σω, shut up.
 ἀπ-οικοδομέω, ἴσω, build up.
 ἀποκαθ-ίστημι, restore.
 ἀπο-καλέω, 1) call back: 2) call (by a name).
 ἀπο-χομιδή, ἦς, ἡ, return.
 ἀπο-χορίζω, ἴσω, carry off.
 ἀπο-κόπτω, cut off: Pass. with Acc., have (e. g. his hands) cut off, p. 75.
 ἀπο-κρίνομαι, οὔμαι, answer.
 ἀπο-κρούω, σω, repulse (lit. dash away).
 ἀπο-κρύπτω, hide, hide away. Midd. keep secret.
 ἀπο-κτείνω, ενῶ, 1 Aor. ἀπέκτεινα, Perf. ἀπέκτονα, 2 Aor. ἀπέκτανον, kill. Pass. fall (in battle).
 ἀπο-λαμβάνω, take, take away, shut up.
 ἀπο-λαύω, σω, with Gen., enjoy, derive benefit from.
 ἀπο-λείπω, ψω, leave, leave behind, abandon, depart from. Pass. be left (e. g. an orphan, p. 14), be at a loss, p. 35.
 ἀπο-όλλυμι, ὀλέσω, 1 Aor. ὤλεσα, Perf. ἀπολώλεκα, 2 Aor. Midd. ἀπωλόμην, destroy, lose. Intr. and Midd. perish, be lost. Opt. as a execration, ἀπολοῖσθε, May you perish!
 * Ἀπόλλων, ωνος, ὁ, Apollo, a Greek god, son of Zeus and Latona.
 * Ἀπολλώνιος, ου, ὁ, Apollonius of Rhodes, wrote a poem on the Argonautic voyage, B. C. 200.
 ἀπολογέομαι, ἴσομαι (ἀπό, λέγω,

ἀπο-τειχίζω.

- lit. speak off), defend, make one's defence (on a trial).
 ἀπολογία, ας, ἡ, excuse, defence.
 ἀπ-ολοφύρομαι, οὔμαι, lament, bewail.
 ἀπο-λύω, set free, release, rescue, deliver, acquit.
 ἀπο-μάχομαι, defend: lit. fight from (a wall).
 ἀπο-μνησχω, remind: Midd. remember: χάριν be grateful, make a recompense (like 'remember' a person).
 ἀπο-νέμω, (with Dat. of person), distribute, assign.
 ἀπο-πέμπω, ψω, send away, conduct.
 ἀπο πείπτω, fall off, fall away.
 ἀπο-πλανάομαι, ἴσομαι, wander away from.
 ἀπό-πληκτος, ον (lit. stricken), senseless.
 ἀπο-πνέω, expire.
 ἀπο-πνίγω, ξοῦμαι, choke, stifle. Pass. be choked, be drowned.
 ἀπορέω, ἴσω, be at a loss, be in want of (with Gen.).
 ἀπορία, ας, ἡ, want, failure.
 ἀπορος, ου, (ἀ, πόρος), in want.
 ἀπόρρητος, ον, 1) not to be spoken, secret, forbidden; 2) unfit to be spoken, abusive (language).
 ἀπο-σαλεύω, σω (nautical), keep out at sea, stand off and on.
 ἀποστάς, 1 Aor. Part. of ἀφίστημι.
 ἀπόστασις, εως, ἡ, revolt.
 ἀπο-στέλλω, bring back a message, send forth (as an envoy or messenger); send (as a present); δόξαν ἀπέστειλε τῷ Πέρσῃ προσκυνήσεως, made the Persian believe that he had adored him (lit. conveyed to the P. the appearance of worship), p. 32.
 ἀπο-στερέω, deprive.
 ἀπο-τελέω, accomplish, make, form.
 ἀπο-τειχίζω, wall round.

ἀπο-τίθημι.

ἀπο τίθημι, put off, lay down; abdicate (with ἀρχήν); devote. Midd. lay up, deposit.

ἀπο-τυγχάνω, and ἀπο-τυχέω, with Gen., fail to win.

ἀπο-φαίνω, show, display, reveal, regard (as an example), p. 35. Midd. declare, explain, shew oneself, vaunt oneself (= vulg. shew off).

ἀπο-φέρω, carry away.

ἀπόφθεγμα, ατος, τό, judgment, decision (lit. utterance).

ἀπο-χωρέω, with Gen., retire.

ἀπο-ψύχω, ξω (lit. leave off breathing), expire.

ἄπρακτος, ου, (neg. verbal of πράσσω), without accomplishing (one's purpose), unsuccessful.

ἀπρέπεια, ας, ἡ, unseemliness.

ἄπτερος, ου, without wings.

ἄπτω, ψω, Midd. lay hold of, touch, fasten on; take up, assume.

ἀπ-ώσέω, (lit. push back) drive away, repulse. 1 Aor. Midd. Att. ἀπεώσαμην, p. 93.

* Ἀρβηλα, ων, τά, Arbēla, a city of Assyria, 50 miles from which Alexander finally defeated Darius, B. C. 331.

* Ἀργεῖος, α, ου, Argive, i. e. of Argos: Subst. an Argive.

* Ἀργίλιος, α, ου, of Argilus, a city of Thrace.

* Ἀργοναύτης ου, ό, an Argonaut; lit. a sailor in the Argo.

ἀργός, όν, (contr. fr. ἀεργός), untilled, barren.

* Ἄργος, ου, ό, Argus, son of Phrixus, builder of the ship Argo.

* Ἄργος, ους, τό, Argos, a chief city of the Peloponnesus.

ἀργύρεος, α, ου, silver, i. e. made of silver (ἄργυρος).

ἀργύριον, ου, τό, silver money.

* Ἀργώ, ους. ό (ἀργός, swift), the Argo, in mythology, the first ship built by Greeks.

Ἀρχάς.

ἀρέσκω, ἀρέσω, please: Midd. with Dat., be pleased at.

ἀρετή, ἡς, ἡ, virtue, valour, excellence: as a proper name, p. 3.

* Ἀρίβαζος, ου, ό, Aribazus.

ἀριθμητικός, ἡ, όν, skilled in numbers. Subst. an accountant.

* Ἀριμένης, ους, ό, Arimēnes, a Persian prince, brother of Xerxes.

* Ἀρισταῖος, ου, ό, Aristaeus, son of Apollo and Cyrene, and father of Actaeon, and after death a patron deity of agriculture and especially of bee-keepers.

ἀριστάω, ἦσω, to breakfast.

* Ἀριστείδης, ου, ό, Aristides, the great Athenian statesman, and rival of Themistocles, fl. about B. C. 490—470.

ἀριστεῖον, ου, τό, and Pl., the prize of valour.

ἀριστερός, ά, όν, left; lit. the better, as a euphemism: ἀριστερά (sc. χεῖρ), the left hand.

ἀριστεύς, εως, ό, chieftain.

ἀριστεύω (ἄριστος), with Gen., excel, be distinguished, bear the palm (lit. be best).

* Ἀρίστιππος, ου, ό, Aristippus, of Cyrene, a disciple of Socrates, and founder of the Cyrenaic school of philosophy, fl. B. C. 370.

ἄριστον, ου, τό, breakfast.

ἀριστοποιέομαι, breakfast.

ἄριστος, η, ου, best; Sup. of ἀγαθός. Adv. ἄριστα, in the best way.

* Ἀριστοτέλης, ους, ό, Aristotle, of Stagira, in Macedonia, the great philosopher, preceptor of Alexander the Great, and founder of the Peripatetic sect, lived B. C. 384—322.

* Ἀρίστων, ωνος, ό, Ariston, the father of Plato.

* Ἀρχαδία, ας, ἡ, Arcadia, the central district of Peloponnesus.

* Ἀρχάς, άδος, ό, an Arcadian.

ἀρκέω.

ἀρκέω, ἔσω, suffice. Imp. ἀρκεῖ, it suffices (with Dat.); Midd. with Dat., be content with.

ἄρκτος, ου, ῥ, ῆ, a bear: in astronomy, the Great Bear; hence, the North.

ἄρμα, ατος, τό, chariot.

ἀρματοπορεία, ας, ῆ, wheel-track.

ἀρμόδιος, 3 and 2, fitting, suitable.

Ἄρμῆδιος, ου, ὁ, Harmodius. 1.

An Athenian, celebrated, with Aristogiton, for the tyrannicide of Hipparchus, B. C. 514. 2. A descendant of the above, p 4.

ἀρμόζω and ἀρμόττω, ῥσω, fit together, fit, suit.

ἁρμονία, ας, ῆ, harmony, music.

ἀρνέομαι, ἡσομαι, deny.

ἀρνίον, ου, τό, lamb.

ἄρνος, ι, α, Gen. Dat. Acc. (from rt. αρν) ram; Nom. ἄμνός, late ἀρνός.

ἀρπαγή, ῆς, ῆ, rape, plunder, robbery.

ἀρπάζω, ξω, 1) snatch, seize; 2) rob, plunder.

ἄρπαξ, αγος, ὁ, ῆ, (= *rapax*; rt. ἀρπαγ = *rapac*), rapacious.

Ἄρπυιαι (snatchers or spoilers), the Harpies, winged monsters.

ἄρρωστέω, ἡσω, be weak, sick, ill.

ἄρρωστος, ου, (Neg. verbal of ῥών-νυμι), weak, invalid, feeble.

Ἀρτάβαζος, ου, ὁ, Artabāzus, a noble Persian.

Ἀρταξέρξης, ου, ὁ, Artaxerxes, kings of Persia. 1) ὁ Μακρόχειρ, Longimānus (the long handed), B. C. 465—424. 2) ὁ Μνήμων, Mnemon (with the good memory), B. C. 405—362. 3) ὁ Ὀχος, Ochus, B. C. 362—338.

Ἄρτεμις, ιδος, ῆ, Artemis, Diana, goddess of hunting, &c.

ἄρτος, ου, ὁ, bread (made of wheat), a loaf.

ἀρύω, ύσω, draw water.

ἀρχαῖος, α, ου, ancient.

ἄσχημος.

ἀρχεῖα, ων, τά, (prop. Neut. Pl. of ἀρχεῖος, fr. ἀρχή), magistrates.

Ἀρχέλαος, ου, ὁ, (ruler of the people), Archelāus, King of Macedonia, B. C. 413—399.

ἀρχή, ης, ῆ, 1) beginning, origin; 2) rule, government, empire.

Pl. αἱ ἀρχαί, the authorities.

ἀρχηγός, οὔ, ὁ (ἄρχω, ἄγω, lit. chief or first leader), leader, author, founder.

Ἀρχίδαμος (ἄρχω, δᾶμος, Dor. = δῆμος), Kings of Sparta: 1) the most famous was Archidāmus II (B.C. 469—427), who began the Peloponnesian War. 2) Archidamus III, son of Agesilaus, reigned B. C. 361—338.

ἄρχω, ξω, with Gen., be first, lead, rule. ὁ ἄρχων, the ruler or leader. Midd. begin (ἄρχειν ἀπό, begin with). Pass. Part. οἱ ἀρχόμενοι, subjects.

Ἄσια, ας, ῆ, Asia. 1) The continent: originally, the W. part of Asia Minor. 2) A nymph, mother of Prometheus.

Ἀσιανός, ῆ, ὄν, Asiatic.

ἀσκέω, ἡσω, Intr. and Trans., practise, train, be devoted to.

Ἀσκληπιός, οὔ, ὁ, Aesculapius, the god of medicine, son of Apollo and Coronis.

ἀσπαίρω, αρω, pant, gasp, writhe.

ἀσπίς, ιδος, ῆ, shield.

ἀστήρ, ἑρος, ὁ, star.

ἀστός, οὔ, ὁ, citizen, fellow-citizen.

ἀστράπτω, ἡσω, lighten.

ἀστραπή, ῆς, ῆ, and Pl., lightning.

ἄστρον, ου, τό, star.

ἄστν, εος, τό, city.

ἀσφάλεια, ας, ῆ, safety, safe course.

ἀσφαλής, ἑς (ἀ, and σφάλλω, make to fall), safe, secure.

ἐν ἀσφαλει, in safety.

ἀσφαλῶς, safely, securely.

ἀσχημονέω, ἡσω, to be unseemly.

ἄσχημος, ου, unseemly.

ἀσχολία.

ἀσχολία, ας, ἡ, want of leisure, pressing affairs.

ἄτακτος, ον, without order (lit. not in battle array). Adv. — ὡς.

ἄτεκνος, ον, childless.

ἄτε, neut. Pl. of ὅστε, used as Adv., especially as.

ἀτιμία, ας, ἡ, disgrace.

ἄτιμος, ον, without honour, disgraced.

ἄτοπος, ον, absurd, impertinent.

ἄτρεπτος, ον, unmoved (by fear).

ἄτρωτος, ον, (neg. verbal of τιτρώσκω), invulnerable.

Ἀττικὸς, ἡ, ὄν, Attic, i. e. of Athens: Subst. an Athenian: ἡ Ἀττική (sc. γῆ), Attica.

* Ἄττυς, υος, ὁ, Atys, the younger son of Cræsus, king of Lydia.

ἄνυφος, Adv. without pride.

ἀνυχεῖω, ἡσω, (ἀνυχής), be unlucky or unfortunate. Trans. fail in, fail to obtain (τι ἐκ τι-νος).

ἀτυχία, ας, ἡ, misfortune.

αὖ, Adv. again.

Αὐγέας, ου, ὁ, (poët. Αὐγείας), Augeas, a mythical king of Elis.

αὖτις, Adv. again.

αὐλέω (αὐλός), ἡσω, play the flute.

αὐλητής, ου, ὁ, flute-player.

αὐλός, ου, ὁ, pipe, flute: also in Plur., for the double-flute commonly used by the ancients.

αὐξάνω and αὔξω (= *augeo*), αὐξήσω, 1 Aor. ἠύξησα, Perf.

Pass. ἠύξηναι, increase (trans.)

M. and P. grow, increase (intr).

ἄνυκτος, ον, sleepless.

ἄνριον, Adv., to-morrow.

αὐτάρκεια, ας, ἡ, contentment.

αὐτάρκης, ες, self sufficing, content.

αὐτήκοος, ον, hearing with one's own ears.

αὐτίκα, Adv., immediately.

αὐτόντι and αὐτοῦ, Adv., there, on the spot.

ἄφ-ίστημι.

αὐτόματος, ον (αὐτός, and rt. μα, move), Adv. — ὡς, of one's own accord, spontaneously.

Αὐτονόη, ης, ἡ, Autonöë, a Theban princess, daughter of Cadmus and Harmonia, and wife of Aristaeus.

αὐτόπυρος, ον, wholly of wheat.

αὐτός, ἡ, ὁ, Pronoun, properly emphatic (= *ipse*, Lat.). 1) In Nom.

self, alone or with Art. and Noun.

αὐτός ὁ ἀνὴρ, or ὁ αὐτός ἀνὴρ, the man himself; 2) *same*, following the Art. ὁ αὐτός ἀνὴρ, the same man; 3) in the oblique cases, a simple Determinative (= *is*, Lat.) he, she, it. Dat. followed by Subst., and all, e. g.

αὐτῇ κνίσσῃ, fat and all.

αὐτοσχεδιάζω, do off hand.

αὐτόχθων, ονος, ὁ, ἡ, an Autochthon, indigenous, lit. sprung from the earth itself.

αὐχμός, ου, ὁ, drought.

ἄφ = ἀπό before an aspirate.

ἄφ-αιρέω, take away, abolish.

ἄφ-άλλομαι, αλοῦμαι, leap off. 2 Aor. Inf. ἀφαλέσθαι.

ἄφανής, ἐς (ἄ, φαίνω), obscure, inconsiderable, unseen, private; ἐξ ἄφανοῦς, from an unseen position, unobserved.

ἄφανίζω, ἴσω (ἄφανής), do away with, get rid of, destroy: lit. make to vanish.

ἄφαιρός, ὄν, weak, feeble.

ἄφειδῶς, unsparingly.

ἄφειδῶν, 1 Aor. Pass. of ἀφίημι.

ἄφελῶς, Adv. simply, moderately.

ἄφθονος, ον, (lit. ungrudging), abundant.

ἄφθόνως, abundantly, freely.

ἄφ-ίημι, let go, dismiss, set free, send forth.

ἀφικνέομαι, (rt. ικ), ἵξομαι, ἵγμαι, 2 Aor. ἰκόμην, arrive, come, be brought.

ἄφ-ίστημι, Trans. remove, cause to

ἄφλαστον.

revolt. Intr. fall away, rebel, leave, separate one'self from, refrain from, abstain from, desist: 2 Aor. Inf. ἀποστῆναι, to abdicate, p. 16: Perf. be distant from.

ἄφλαστον, ου, τό. (Lat. *aplustre*), an ornament at the stern of a ship. (See Dict. of Antiq.)

ἄφνω, Adv., suddenly.

ἄφορία, ας, ἡ, dearth, famine.

ἀφορίζω, mark out, assign.

ἀφορμή, ἥς, ἡ, rallying point, head quarters, (lit. a place from which to begin a movement).

ἄφορος, ον, (ἀ, φέρω), unfruitful.

Ἀφροδίτη, ἥς, ἡ, Aphrodite, Venus.

ἀφύης, ἐς, (lit. not blessed by nature) unskilful. Adv. ἀφύως, clumsily.

Ἀχαιοί, Achæan: οἱ Ἀχαιοί, the Greeks (in Homer; since the Achæans then held the supremacy).

ἀχαριστέω, ἤσω, disoblige, refuse a favour, be ungrateful.

Ἀχερουσία λίμνη, ἡ, the Acherusian lake. 1) on the W. coast of Epirus: 2) in hell: named from the river Acheron.

ἄχθωμαι, ἤσομαι, 1 Aor. ἤχθησθην, be vexed, grieve.

Ἀχιλλεύς, ἑως, ὁ, Achilles, son of Peleus and Thetis, the great hero of the Trojan war and of the Iliad.

ἄχρειος, 2 and 3, and

ἀχρηστος, ον, useless.

ἄχρι, up to, until.

Ἀψυστος, ου, ὁ, Absyrtus, brother of Medea.

B.

Βαβυλών, ὦνος, ἡ, Babylon.

Βαβυλώνιος, α, ον, Babylonian.

βαδίζω, ἴσω (rt. βα in βαίνω), go, walk, march.

βασιλικός.

βάθος, ους, τό, depth.

βαθύς, εἶα, ὅ, deep.

βαίνω (rt. βα, βη), βήσομαι, βέβηκα, 2 Aor. ἔβην, walk, ascend.

βακτηρία, ας, ἡ, (βαίνω), staff, walking stick.

Βάκτρα, ὦν, τά, Bactra, the capital of Bactria.

Βακτριανή (sc. χώρα), Bactria, a province of the Persian empire, in Central Asia.

βακχεύω, σω. Trans. intoxicate, inspire with religious frenzy. Intr. be a Bacchanal, revel, be frenzied.

Βακχή, ἥς, ἡ, a Bacchanté, or female Bacchanal.

Βακχός, οὔ, ὁ, a Bacchanal, or companion of Dionysus.

βάλλω, βαλῶ, βέβληκα, 2 Aor. ἔβαλον, throw, cast, pelt.

βαρβαρίζω, ἴσω, commit a barbarism (in speech).

βαρβαρικός, ἡ, ὄν and βάρβαρος, ον, barbarian, i. e. speaking another language, a name applied to non-hellenic peoples, especially Asiatics.

βάρος, ους, τό, weight, load, burthen.

βαρύς, εἶα, ὅ, heavy, burthensome. Adv. βαρέως, severely; βαρέως φέρειν, to be distressed.

βαρύτης, ητος, ἡ, heaviness, weight, oppression.

βασανίζω, ἴσω, torture.

βασίλειᾶ, ας, ἡ, (Fem. form of βασιλεύς), queen.

βασίλειᾱ, ας, ἡ, (Fem. Sing. of βασιλείος, sc. ἀρχή), kingdom, royal power.

βασίλειᾶ, ὦν, τά, (Neut. Pl. of βασιλείος, sc. δώματα), palace.

βασίλειος, α, ον, royal, kingly.

βασίλεύς, ἑως, ὁ, king. (Stem βασιλεῖ).

βασιλικός, ἡ, ὄν, royal, kingly:

βασιλικῶς.
queenly p. 49. τὸ βασιλικόν
(sc. ταμειῶν) the king's trea-
sury.
βασιλικῶς, Adv. royally.
βασιλεύω, σω, with Gen., be
king, reign over, come to the
throne; be lord of. ὁ βα-
σιλεύων, the king.
βαστάζω, ἄσω, bear, carry, take up.
βάτος, ου, ῆ, bramble.
βέβαιος, 3 and 2, strong, firm,
sure, steadfast.
βεβαίως, Adv., safely, surely, con-
fidently.
βέλος, ους, τό (βάλλω) dart, mis-
sile.
βελτίων, βέλτιστος, used as Comp.
and Sup. of ἀγαθός, better,
best; properly in war (rt. same
as in βέλος). ὦ βέλτιστε, good
sir! my friend!
Βῆλος, ου, ὁ. Belus, a mythical
king of Egypt.
βῆμα, ατος, τό, a step: the *Bema*,
or platform whence the orators
at Athens addressed the assembly,
like the Roman *rostra*.
βία, ας, ῆ, force, violence.
βιάζω, ατος, force, constrain. Midd. carry
a thing by force, try: μὴ πλεῖν
βιάζεσθαι, not to try and force
a passage.
βιβλίον, ου, τό, book.
βιβρώσχω (redupl. fr. rt. βορ or
βρο), βρώσομαι. βέβρωχα, 2 Aor.
ἔβρω, eat, devour, feed upon.
βίος, ου, ὁ, life, mode of life.
βιοτεύω, live, pass one's life, re-
gulate one's life.
Βίτων, ωνος, ὁ. Biton, an Argive,
brother of Cleobis: see p. 7.
Βίων, ωνος, ὁ, Bion, of Borysthe-
nes, on the Black Sea, a Cyre-
naic philosopher, noted for his
witty sayings, fl. about B. C.
250.
βλάπτω, η, ου, injurious.
βλάπτω, (rt. βλαβ), ψομαι, Perf.

βραχύς.
Pass. βέβλαμαι, 2 Aor. Pass.
ἐβλάβην, injure, ill-treat. Pass.
suffer injury or loss.
βλέμμα, ατος, τό, look, counte-
nance.
βλέπω, ψω, see, look.
βοάω, ἦσω, shout, cry out.
βοή, ῆς, ῆ, battle-cry, cry, shout,
noise.
βοήθεια, ας, ῆ, help, aid.
βοητέω, ἦσω, with Dat., come to
the help of, defend.
βοητός, ὄν (βοή), auxiliary: β.
αὐτοῖς, to help them, p. 4.
βοιωταρχέω, ἦσω, be a Boetarch;
the name of the chief magistra-
tes of Thebes.
Βοιωτία, ας, ῆ, Boeotia, a district
of N. Greece, NW. of Attica.
βορά, ἄς, ῆ, food, prey.
Βορέας, ου, ὁ, Boréas, the god of
the N. or NNW. wind, son of
Astræus and Eos (Aurora), and
father of Cleopatra, the wife
of Phineas.
βουκολέω, ἦσω, be a herdsman,
tend cattle.
βουκόλος, ου, ὁ, herdsman: lit.
tender of oxen.
βούλευμα, ατος, τό, plan, contri-
vance.
βουλεύω, σω (βουλή), with Dat.,
advise. Midd. consult, consider,
discuss, decide, resolve on.
βουλή, ῆς, ῆ, 1) counsel: 2) coun-
cil, an assembly.
βούλησις, εως, ῆ, will, wish, pur-
pose.
βούλομαι, ἦσομαι, βεβούλημαι, wish,
please, will.
βοῦς, βοός, ὁ, and ῆ, (rt. βοF: =
bos, bovis), ox, cow: αἱ θή-
λειαι βόες, the cows.
Βούσιρις, ιδός, ὁ, Busiris, son of
Poseidon, a king of Egypt,
killed by Hercules.
βραχύς, εἰα, ὕ, short, brief, slight.
Neut. Pl. βραχεά, small portions.

βραχύτης.

βραχύτης, ητος, ή, shortness, brevity, quickness.

βριαρός, ά, όν, strong.

βρέφος, ους, τό, babe.

βροντάω, ήσω, thunder.

βροντή, ής, ή, thunder.

βροτός, ή, όν, mortal.

βρώμα, ατος (βιβρώσκω), τό, food.

Βυζάντιον, ου, τό, Byzantium, a Greek colony on the Bosphorus, aft. Constantinople.

Βυζάντιος, ου, ό, Byzantine.

βυζός, ου, ό, abyss, the deep; κατά βυζών, down into the depths (of the sea), p. 56.

βύρσα, ης, ή, hide.

βωμός, ου, ό, altar.

Γ.

γάλα, ακτος, τό, milk.

γαλαξία, ας, ή (γάλα), the Galaxy or Milky Way.

γαμβρός, ου, ό, (= γαμερός, sc. υίός, fr. γαμέω,) son-in-law.

γαμέω, ώ, (ήσω, late), 1 Aor. έγημα, marry.

γάμος, ου, ό, marriage, wedding.

γάρ, Conj. for.

γαστήρ, τρός, ή, belly.

Γανυμήδης, ους, ό, Ganymede, son of Laomedon, carried off by Jove.

γε, (enclitic), at least, indeed; yes! (= *quidem*).

γείτων, ονος, ό, neighbour.

γελάω, άσω, laugh.

Γέλων, ωνος, ό, Gelon, tyrant of Agrigentum in Sicily.

γέλως, ωτος, ό, laughter.

γέμω (Pres. and Imperf. only) with Gen., be filled, laden.

γενεά, άς, ή, birth, race.

γενειήτης, ου, Adj. bearded.

γεννάω, ήσω, 1. Aor. έγέννησα and έγεινάμην (direct fr. rt. γεν), beget, give birth to.

γένος, ους, τό, birth, race, family.

γλωσσαλία.

γέρων, ονος, ό, old man.

γεύω, σομαι, give to taste: Midd. taste, enjoy.

γέφυρα, ας, ή, bridge.

γεφύριον, ου, τό (dim. of the above) bridge.

γεωργία, ας, ή, husbandry, tillage, cultivation. τής αυτού γ., of his own growing, p. 34.

γεωργός, ου. ό (γῆ and rt. έργ) husbandman.

γῆ, γῆς, ή, the Earth, earth, land.

γηράσκω, άσω, Aor. Infin. γηρᾶναι (later γηρᾶσαι), Perf. Act. γεγήρακα, grow old.

Γηρυόνης, ου, ό, Gerýones or Gerýon, mythical king of Erytheia in the extreme West.

γίγας, αντος, ό, giant.

γίγνομαι (redupl. fr. rt. γεν). γε-νήσομαι, 2 Aor. έγενόμην, 1 Perf.

γεγένημαι, 2 Perf. γέγονα, become, be, happen, take place, be found, appear, arise. τής μάχης γενομένης, the battle having been fought, p. 12. γε-νόμενος, shown, proved, obtained. τὸ γεγονός, what had happened. 1 Aor. έγεινάμην (trans.), beget: οί γεινάμενοι, parents.

γινώσκω or γινώσκω, γνώσομαι, έγνωκα, 2 Aor. έγνων (redupl. fr. rt. ΓΝΟ = know), discover: Imperf. Tenses, be discovering, perceive, think: Perf. and Aor., know; counsel, resolve: 2 Aor. Part. γνοῦς, being informed. Perf. Pass. Part. τὰ έγνωσμένα, resolutions taken.

γλαυκῶπις, ιδος, ή, bright-eyed, with fierce eyes (others, with light blue eyes, like an owl γλαύξ), an epithet of Athena.

γλυκύς, εἶα, ύ, sweet, pleasant.

γλυκύτης, ητος, ή, sweetness.

γλώσσα, ης, ή, tongue, speech.

γλωσσαλία, ας, ή, loquacity.

γναφεῖον.

γναφεῖον, ου, τό, fulling-mill.

γνώμη, ης, ἡ, (γινώσκω), opinion, resolution, spirit, intention, advice, deliberation. γνώμην ποιῶμαι, I propose; γνώμη, purposely.

γνώμων, ονος, ὁ, ἡ, knowing, aware of.

γνώριμος, η, ου, (rt. γνω: the *r* appears also in Lat. *gnarus*), well-known, distinguished. Subst. acquaintance, familiar friend or companion.

Γόγγυλος, ου, ὁ, Gongylus, of Eretria, was an agent in the treason of Pausanias, p. 80.

γονεύς, ἑως, ὁ, father, Pl. parents. γόνυ, γόνυτος, τό, knee.

Γορδίας, ου, ὁ, Gordias, a king of Phrygia, whence, the 'Gordian knot'.

γοῦν, (γέ οὔν), at least: an inferential particle.

γράμμα, ατος, τό, a letter (of the alphabet). Pl letters, writing, a letter (= *litterae*).

Γράνκος, ου, ὁ, the Granicus, a small river of Mysia, where Alexander first defeated the Persians, B. C. 334.

γραῦς, γρῶς, ἡ, old woman.

γραφή, ἧς, ἡ, a writing, letter, indictment.

γραφικός, ῆς, ὁν, a judge of painting. Comp. a better judge &c.

γράφω, ψω, write, paint, shew (on a picture or map, p. 30).

Γρύλλος, ου, ὁ, Gryllus, son of Xenophon, killed at the battle of Mantinea, B. C. 362.

γυῖον, ου, τό, limb.

γυμνάσιον, ου, τό, *gymnasium*, a place for bodily exercises.

γυμνικός, ῆς, ὁν, gymnastic (with *αγών*).

γυμνός, ῆς, ὁν, naked (absolutely, and also without upper clothing).

γυνή, αικός, ἡ, woman, wife.

δεδίττομαι.

Δ.

δαμόνιος, α, ου, lit. divine, inspired by a god; strange, remarkable, excessive; τὰ δαιμόνια, divine knowledge.

δαίμων, ονος, ὁ, ἡ, (δαίω, divide), divinity, *dæmon* (a tutelar spirit assigned to each man).

δάκνω, δήξομαι, δέδηχα, 2 Aor. ἔδακον, bite.

δάκρυον, ου, τό, a tear.

δακρύω, weep.

δακτύλιος, ου, ὁ, a ring.

δάκτυλος, ου, ὁ, a finger.

Δανάις, ἰδος, ἡ, a Danaid. Pl. αἱ Δαναίδες, the Danaids, daughters of Danaus.

Δαναός, οὔ, ὁ, Danæus, son of Belus, king of Egypt, fled with his 50 daughters to Argos.

δανείζω, σω, put out on loan, lend. Midd. borrow, ask a loan.

δανειστής, οὔ, ὁ, money-lender.

δαπάνη, ης, ἡ, expense, expenditure, outlay.

δάπεδον, ου, τό, ground, floor, pavement.

δαρεικός, οὔ, ὁ, daric, a Persian gold coin = above a guinea.

Δαρεῖος, ου, ὁ, Darius, kings of Persia. 1) son of Hystaspes, B. C. 521—485. 2) Nothus (i. e. Bastard) B. C. 424—405. 3) Codomannus, the last king of Persia, B. C. 336—331.

Δασκυλίτις, ἰδος, ἡ, Adj., of Das-cylium, a city of Bithynia.

δασμός, οὔ, ὁ, tribute.

δέ Conj. but, sometimes and; illative, then; μὲν — δέ, indeed — but; (the μὲν is generally left untranslated, simply pointing to the coming δέ); καὶ — δέ but also.

—δε, Enc. term., to a place.

δεδίττομαι, M. frighten. P. fear.

δέδοικα.

δέδοικα, I fear. 1 Perf. of δέιδω.
δεῖ impers., see δέω.

δέιδω, σμαι, 1 Aor. ἔδεισα, 1 Perf.
δέδοικα, 2 Perf. δέδιξα, fear.

δείκνυμι, and δεικνύω, δείξω, (same
rt. as in Latin *dig-itus*), point
at, show.

δειλία, ας, ἡ, cowardice.

δειλός, ἡ, ὄν, (δείδω), coward.

δεινός, ἡ, ὄν, 1) dreadful, terrible,
τὰ δεινὰ, evils; 2) clever (at
anything, with Inf.).

δειπνέω, ἤσω (δείπνουν), sup.

δειπνίζω, ἴσω, sup: Trans. enter-
tain.

δείπνον, ου, τό, supper (the prin-
cipal meal of the Greeks): ban-
quet, feast.

δέκατος, η, ον, tenth.

Δεκελειός, ἡ, ὄν, Decelea, i. e.
of Decelēa, a town of Attica,
fortified by the Lacedæmonians
in the Peloponnesian war, p. 28.

δελεάζω, ἄσω (δέλεαρ, a bait),
and Midd., entice, allure, de-
ceive.

δελφίς, ἴνος, ὁ, dolphin.

Δελφοί, ὦν, οἱ, Delphi, a city in
Phocis, celebrated for its oracle
of Apollo, so called from its
inhabitants, οἱ Δελφοί, the Del-
phians; before called Πυθώ.

δένδρον, ου, τό, tree.

δεξιόσμαι (δεξία, right hand), ὡσο-
μαι, embrace, welcome.

δεξιός, ἄ, ὄν, right; clever. δεξιὰ
(sc. χεῖρ) right (hand).

δέομαι, see δέω.

δέος, ους, τό, fear.

Δερκυλλίδας, ου, ὁ, Dercyllidas, a
Spartan general, B.C. 399—396.

δέρας, ατος, τό, skin, fleece.

δέρμα, ατος, τό, skin.

δέρρις, ιδος, ἡ, skin.

δεσμεύω, σω, (δεσμός), bind.

δέσμη, ης, ἡ, bundle.

δεσμός, οὔ, ὁ, fetter; Pl. τὰ δε-
σμά, bonds.

Δημήτριος.

δέσποινα, ης, ἡ, and δεσπότις, ιδος,
ἡ, mistress.

δεσπότης, ου, ὁ, lord, master.

Δευκαλίων, ωνος, ὁ, Deucalion, son
of Prometheus, preserved in the
great deluge.

δεύτερον, Adv., the second time.

δεύτερος, α, ον, second.

δέχομαι, ξομαι, receive.

δέω, δήσω, δέδεκα, Perf. Pass.

δέδεμαι, 1 Aor. ἐδέσθην, bind:
Impers. δεῖ, it is necessary; ἔδει,
it ought; τὸ δεῖν the necessity.

δεῖν τοσούτου, want so much of,
be at such a distance, p. 24.

Midd. δέομαι, need; with Gen.
of person, pray, ask: οἱ δεό-
μενοι, petitioners, p. 32.

δῆ, an illative and intensive par-
ticle; then, now, now then.

δῆθεν, Particle, indeed, then. Adv.,
perhaps, I suppose, forsooth.

δῆλος, η, ον, evident, manifest.

δῆλος ἦν, with Part., he evidently
was or did &c. δῆλον, it is
evident.

Δῆλος, ου, ἡ, Delos, an island in
the centre of the Aegean Sea,
sacred to Apollo.

δηλώω, ὡσω, shew, make manifest,
declare, recite.

Δημάδης, ου, ὁ, Demādes, son of
Demeas, a celebrated Athenian
orator, put to death by Anti-
pater, B.C. 319.

Δημάρτος, ου, ὁ, Demarātus, a
Rhodian, friend of Phocion, and
brother of Sparton.

δημηγορέω, ἤσω, harangue (a
popular assembly).

Δημήτηρ, τρος, ἡ, Demeter, Ceres,
the goddess of agriculture.

Δημήτριος, ου, ὁ, Demetrius, sur-
named Poliorcetes (*Besieger*),
son of Antigonus, king of Asia,
reigned in Macedonia B. C. 294
—287, and ruled over Greece as
captain-general.

δημοκρατία.	δυσ-πορεύω.
δημοκρατία, ας, ἡ, (δῆμος, κράτος), democracy.	δια-δίδωμι, distribute. Pass. spread abroad.
δῆμος, ου, ὁ, 1) people: 2) a country district (esp. in Attica).	δια-ῥέω, search out, discover.
δημόσιος, α, ον, (δῆμος), public: τὸ δημόσιον, the public treasury: δημοσίᾳ, as a public act, by the state, at the public expense.	δίαίτα, ης, ἡ, life, mode of life: δίαιταν ἔχειν, to live.
δημῶδης, ες (δῆμος = Lat. <i>vulgatus</i>), commonly known.	δια-καθαίρω, purify, purge (in the poetic sense, e. g. the ears) p. 59.
δήπου, Adv. surely.	δια-καρτέρεω, ἴσω (διά, κρατερός), endure, bear.
διά, Prep. I. with Gen. 1) of place, through: 2) of time, after, in course of, in: 3) causal, a) through, by means of: b) in; πᾶσι διὰ στόματος, in the mouth of all, i. e. spoken of; διὰ φιλίας, in friendship, i. e. as friends; διὰ κινδύνου, in danger, δι' ἐχθρας, at enmity. II. with Acc., for the sake of, on account of, for: διὰ τί, why? wherefore?	δια-κληρώω, ὥσω, distribute by lot. Midd. cast lots for.
δια-βαίνω, go through, over, across. διαβεβηκότα τοῖς πόσιν, with his feet wide apart.	δια-χορίζω, convey across. Pass. take passage, pass over.
δια-βάλλω, accuse, calumniate, censure.	διακονία, ας, ἡ, service, mission. διάκονος, ου, ὁ, servant.
δια-βιόω, ὥσω, live through, spend one's life.	διακόσμησις, ἑως, ἡ, ordering, arrangement.
δια βοᾶω, ἴσω (διά, βοή a cry), proclaim, celebrate. Pass. to be in every man's mouth, be noised abroad.	δια-κρίνω, distinguish, decide.
διαβολή, ἡς, ἡ, accusation, calumny.	δια-κωλύω, hinder, forbid.
δια-βουλεύομαι, resolve.	δια-λαλέω, ἴσω, talk (with another).
δι-αγγέλλω, announce.	διαλλαγῇ, ἡς, ἡ, reconciliation, treaty of peace.
δια-γινώσκω, decide, distinguish. ὡς πρὸς διαγινώσκοντας x. τ. λ. (he said) they must approach them for the future as these able to decide &c.	δια-λέγομαι, Midd. with 1 Aor. Pass., converse, discourse.
δι-άγω, ξω, pass (time); delay; καλῶς δ. live well.	διάλειμμα, ατος, τό (διαλείπω), space, interval.
διάδημα, ατος, τό, diadem, a jewelled band worn round the head as the sign of royalty in Asia.	δια-λείπω, Trans. leave an interval. Intr. vanish.
	δια-λογίζομαι, converse.
	διαλογισμός, ου, ὁ, conversation.
	διάλυσις, εως, ἡ, breaking up, destruction.
	δια-λύω, 1) part asunder, dissolve: 2) put an end to, get rid of: hence, 3) reconcile (put an end to a contest), p. 59.
	διανίστημι, set up, rouse. 2 Aor. Part. διαναστάς, starting up.
	διάνοια, ας, ἡ, mind, thoughts, purpose, cleverness.
	δια-πέμπω, send over, despatch (a letter), p. 81.
	δια-περαίνω, ἀνῶ, go through with, complete.
	διαπλέω, sail across, sail through.
	δια-πορεύω, σομαι, lead through. Midd. pass through, march through.

δια-πράσσω.

δια-πράσσω, ξω, perform, achieve.

Midd. manage, effect a settlement; διαπραξάμενος, having effected his release, p. 82.

διαπρεπής, ές, excellent, surpassing (in beauty).

διαρκής, ές, sufficient, adequate.

διαρρήγνυμι, burst asunder, tear.

δια-σπάω, άσσομαι, tear asunder, break through.

διάστημα, ατος, τό, distance.

δια-στέλλω, ελώ, έσταλκα, send away, distribute.

δια-σώζω, σω, save, rescue.

Midd. escape, pass safe through.

δια-τείνω, ενώ, 1 Aor. έτεινα, Perf. τέτᾱκα, Pass. τέτᾱμαι: stretch forth. Midd. stretch forth, wield.

δια-τελέω, έσω, finish, go on; to be constantly doing a thing; abide; spend one's time, accomplish (a period of time) p. 68; with Part., translate as adverb, always: with ών, continue to be, spend one's life.

δια-τίθημι, Perf. Inf. δια-τεθήναι, appoint, ordain, manage, dispose of.

δια-τρέπω, ψω, turn (from a course) change. Pass. be ashamed.

διατριβή, ης, ή, occupation, mode of life.

δια-τρίβω, ψω, frequent (a place), resort, live, remain, delay.

διανυτής, ές (lit. transparent), brilliant, radiant.

δ:αφρόντως, conspicuously.

δια-φέρω, with Gen. (lit. bear apart from), differ from, excel, be distinguished.

διαφέρων, ουσα, ov, distinguished, excelling; with Gen. of comparison, and Dat. of degree.

δια-φεύγω, flee away: 2 Aor. escape.

δια-φθείρω, ερώ, έφθαρχα, 2 Perf. έφθορα, Perf. Pass. έφθαρμαι, 2 Aor. Pass. έφθάρην, destroy,

δίκη.

ravage, corrupt, devour; tear in pieces p. 56. Intr. and Pass. perish; also used of any organic defect, e. g. διεφθαρτο, was deficient (of a dumb person); both on p. 9: with Acc., διεφθαρμένον την άκοήν, having lost his hearing.

διαφορά, ας, ή, difference, variance.

διαφορος, ov, different, distinguished, eminent.

διαφραγμα, ατος, τό, (φράσσω), partition.

δια-φυλάττω, preserve, protect.

δια-χέω, εύσομαι, pour out, dissolve: metaph. soften: διαχυθείς τῷ προσώπῳ, with softened countenance.

διδάσκαλος, ου, ό, teacher.

διδάσχω (redupl. fr. rt. δα), ξω, δεδίδαχα, 2 Aor. έδάην (Intr.): with 2 Acc., teach, inform. Pass. be brought up or trained as (with Nom. in the predicate).

δίδυμος, η, ov, double, Pl. twins.

δίδωμι (Rt. ΔΟ, orig. πυ), δώσω, 1 Aor. έδωκα, Perf. δέδωκα, 2 Aor. έδων, part. δούς: give, place, send. Midd. permit, allow.

διεχ-πίπτω, rush out, through.

διέξ-ειμι, go through, deliver (a discourse).

διήγημα, ατος, τό, story, anecdote.

δικάζω, άσω, judge, decide.

δίκαιος, α, ov, just, fair, right: with Inf. worthy, deserving. Adv. — ως, rightly, justly.

δικαιοσύνη, ης, ή, (δίκαιος), justice, fairness: as a proper name, p. 3.

δικαιόω, ώσω, esteem right; require; judge.

δικαστής, ου, ό, judge: (at Athens) rather, juryman.

δίκη, ης, ή, 1) satisfaction: δίκην δίδωμι, to be punished (lit. give satisfaction): 2) justice: 3) a trial.

Δίκη.

Δίκη, Dicé, Justice, a goddess.
 διμορφος, ον (μορφή), two-formed.
 διό and διόπερ (διὰ ὃ), wherefore.
 Διογένης, ους, ὁ (Ζεύς, γένος, Jove-born), Diogenes, of Sinope, surnamed ὁ κύων (the Dog), a leader of the Cynic school of philosophy, lived B.C. 412—323.
 Διομήδης, ους, ὁ, Diomedes or Diomed. 1) A king of Thrace, killed by Hercules. 2) A king of Argos, celebrated by Homer.
 Διομέδων, οντος, ὁ, (Ζεύς, μέδω), Diomēdon, p. 9.
 Διονύσιος, ου, ὁ, Dionysius, tyrants of Syracuse. 1) ὁ πρεσβύτερος, the Elder; B. C. 405—367. 2) ὁ νεώτερος, the Younger, B. C. 367—343.
 Διόνυσος, ου, ὁ, Dionysus or Bacchus, the god of wine.
 Διός, Διί, Δία, oblique cases of Ζεύς, Jove.
 Διόσκουροι, οἱ, (the boys of Jove), the Dioscūri, Castor and Pollux.
 διπλός, η, ον, double.
 δίπους, ουν, with two feet, biped.
 δίς, Adv., twice; twice (a day), p. 3.
 δισμύριοι, αι, α, (2 × 10,000), twenty thousand, 20,000.
 διφυής, ἐς, of double nature (e.g. Centaurs, p. 93).
 διψάω, ἦσω, thirst, be thirsty.
 διωγμός, οὔ, ὁ, pursuit.
 διώκω, ξω, chase, pursue.
 Δίων, ωνος, ὁ, Dion, tyrant of Syracuse, B. C. 356—353, and a disciple of Plato.
 διώξις, εως, ἡ, pursuit.
 δοκέω, δόξω, 1 Aor. ἔδοξα, Perf. Pass. δέδογμαι, believe, think, seem, appear. Impers. δοκεῖ, it seems, is supposed, seems good: ἡ δοκεῖ σοι ὁ καὶ τῷ πατρί, dost thou agree with thy father? ὡς ἐμοὶ δοκεῖν, as it seems to me. 1 Aor. Inf. δόξαι, to seem.

δυνατός.

δόξα, ης, ἡ, opinion, belief, expectation; reputation; renown.
 δορά, ᾤς, ἡ, skin, hide.
 δόρυ, ατος, τό, spear; Dat. δόρατι and δορί.
 δορυφορέω, ἦσω, bear a spear, be a body-guard, attend.
 δορυφόρος, ου, ὁ, spear-bearer; body-guard.
 δόσις, εως, ἡ, gift.
 δουλεία, ας, ἡ, slavery.
 δουλεύω, σω, be a slave, serve.
 δούλη, ης, ἡ, a female slave.
 δοῦλος, ου, ὁ, slave.
 δουλός, σω, enslave.
 δοῦπος, ου, ὁ, noise.
 δράκων, οντος, ὁ, serpent: hence our 'dragon'.
 δράω, δράσω, δέδρακα, 1 Aor. ἔδρασα, do, treat, do anything to (with 2 Accusatives).
 δρέπανον, ου, τό, sickle, bill-hook.
 δρέπω, ψω, pluck (fruit). Midd. gain, win.
 δριμύς, εἶα, ὅ, stern, angry. Adv. δριμύ, sternly.
 δρόμος, ου, ὁ, running, course (of a chariot, &c.): δρόμῳ, at a run.
 Δρύας, αντος, ὁ, Dryas, kings of the Edonians in Thrace: 1) father of Lycurgus: 2) son of Lycurgus.
 δρῦς, υός, ἡ, oak.
 δύναμαι, δυνήσομαι, 1 Aor. Pass. ἐδυνήσην, can (as a Verb of Mood), also with an object (like can in O.E. and können in German), e.g. τὸ πᾶν δύναται, have all power, p. 15.
 δύναμις, εως, ἡ, power, strength, military force: Pl. powers properties (e.g. of medicine).
 δυναστεύω, σω, rule.
 δυνάστης, ου, ὁ, ruler, lord.
 δυνατός, ἡ, ὁν, able, powerful: οἱ δυνατοί, the leaders, principal persons.

δύο.	εἰ.
δύο, δυοῖν, two.	ἐβδομήκοντα, seventy.
δυσγένεια, ας, ἡ, (δυσγένης, fr. δύς, γένος), low birth.	ἐβδομος, η, ον, seventh.
δυσειδής, ἐς, (δύς, εἶδος), ugly, plain; τὸ δυσειδές, ugliness.	ἐγ-γράφω, write on, inscribe, write (in a letter).
δυσπρόσδοτος, ον. (= <i>difficilis</i>), difficult of access, reserved.	ἐγγνάω, άσω, pledge. Midd. be surety, betroth.
δυστυχέω, be unfortunate, unhappy.	ἐγγύς, Adv. with. Gen., near.
δυστυχής, ἐς, unfortunate, unhappy.	ἐγείρω, ἐρώ, ἐγήγερχα, wake; 2 Perf. ἐγρήγορα, intr., awake.
δυστυχία, ας, ἡ, misfortune.	ἐγ-καλλοπίζομαι, ἴσσομαι (ἐν, κάλλος, ὤψ, lit. put. a fair face on), beautify, decorate oneself.
δυσχεῖρωτος, ον, difficult to deal with, unmanageable.	ἐγκατα-λαμβάνω, shut in.
δυσχεραίνω, ανῶ, be indignant.	ἐγκατα-λέγω, lay in.
δυσχωρία, ας, ἡ, difficult ground.	ἐγκατα-λείπω, leave behind in.
δώδεκα (δύο, δέκα, 2 + 10), twelve.	ἐγ-κελεύομαι, entreat.
δωδέκατος, η, ον, twelfth.	ἐγκράτεια, ας, ἡ, temperance, continence.
Δωδωνίς, ἰδος, ἡ, Adj., of Dodona.	ἐγκρατής, ἐς (ἐν, κράτος), lit. self-mastering, self-controlling; temperate, continent, moderate.
Δωδωνα, ης, ἡ, Dodona, a city in Epirus, with the most ancient oracle of Jove.	ἐγκρύπτω, hide in.
δῶμα. ατος, τό, house.	ἐγκωμιάζω, ἄσω, praise, eulogize.
δωρεά, ας, ἡ (δῶρον), present, free gift.	ἐγκώμιον, ου, τό, praise, eulogy.
δωρέομαι, ἡσσομαι, with Dat. of person, present, bestow, impart (gifts).	Fr. ἐν and κῶμος, a revel, esp. the Bacchic festivals, when the victor in the musical contests was carried home in triumph.
δῶρον, ου, τό, gift, present.	ἐγ-τυγχάνω, with Dat., light upon, meet: ὁ ἐγτυγχάνων, the first comer, any one.
δωροφορέω, ἡσω, bring a present.	ἐγχειρίδιον, ου, τὸ (ἐν, χεῖρ, hand), dagger.
E.	ἐγ-χειρίζω, ἴσω, place in one's hands, entrust to one; make one master of.
Ἐάλων, 2 Aor. Pass. of ἀλίσκω, was taken.	ἐγγέω, εὔσσομαι, pour in.
ἐάν (εἰ, ἄν). Conj. with Subj., if.	ἐγγώριος, ου, ὁ, native, inhabitant.
ἐαρ, ἔαρος, τό, the spring.	ἐγῶ, ἐμοῦ, enclit. μου. I. — ἔγωγε, I for my part.
ἐαρινός, ἡ, ὄν, of spring, spring (adj.), springlike.	ἔδαφος, ους, τό, ground, foundations.
ἐαυτοῦ, ἡς, himself, herself, itself; his own &c., his &c. (No Nom.).	ἔδεσμα, τος, τό, food: Pl. catables, viands.
ἐάω, άσω, Imperf. εἶων, 1 Aor. εἶασα, let, suffer, permit, leave: οὐκ ἔαν, entreat not to be or do &c., forbid.	ἐθέλω and θέλω, wish (see θέλω).
ἐβδομαῖος, α, ον, on the seventh day.	ἔθνος, ους, τό, people.
ἐβδομάς, ἁδος, ἡ, week.	ἔθος, ους, τό, custom.
	εἰ, Conj. with Ind. and Optat.,

εἰδέναι.	ἐκ.
1) if, whether; 2) although; 3) that, because (where there is some shade of contingency such as, if it really is so), p. 9. εἰ μὴ, unless; otherwise. εἴ ποτε, if at any time, whenever.	εἰρήνη, ἡς, ἡ, peace: Irēnē, Pax, Peace, a goddess.
εἰδέναι, to know. Infin. of οἶδα.	εἰρκτή, ἡς, ἡ, prison.
εἶδος, οὐς, τό, (rt. FIDA, see), outward form, beauty.	εἰρητο, was said, commanded.
εἶδωλον, ου, τό, image, phantom.	Plup. Pass. of rt. ἐρ, cf. ἡρόμην.
εἴθε, Adv., would that! I could wish that!	εἰς or ἐς, Prep. with Acc. into, on to, upon, to, against (of motion); at, in, on, upon (of position, with motion <i>implied</i>): 2) of time: up to, till: 3) causal: for, in relation to.
εἶην, ἡς, ἡ, Opt. of εἰμί, be.	εἰς, μία, ἓν, G. ἐνός, μιᾶς, ἐνός, one.
εἰλάζω, ἄσω, make like, compare, conjecture. Pass. be like, assume the likeness of (with Dat.).	εἰς-αγγέλλω, announce, report.
εἰλαστής, οὔ, ὁ, diviner: lit. one who sees resemblances, forms conjectures.	εἰς-άγω, ξω, 2 Aor. ἡγαγον, bring in, introduce.
εἰκός (Neut. of εἰκώς, Part. of εἰκοα), likely, reasonable, probable. ὥσπερ εἰκός, as was natural, p. 36.	εἰς-ακοντίζω, ἴσω, shoot at, hurl javelins upon.
εἴκοσι (v), twenty.	εἰς-ακούω, with Gen., hear, hearken, listen to.
εἰκότως, Adv., reasonably, naturally, probably.	εἰς- (and ἐς-), βαίνω, go in, enter, embark.
εἰκών, ὄνος, ἡ, likeness, image, picture, statue.	εἰς- (and ἐς-) βάλλω, (sc. στρατεύμα), invade.
Ἐλεῖδυλα, ας, ἡ, Ilithyia, a goddess, daughter of Jove.	εἰς-εἰμι, } go in, come in, enter.
Εἰλως, ωτος, ὁ, Helot, the name of the Laconian serfs.	εἰς-έρχομαι, } bring in, lead in, introduce, invent.
εἰμί, Inf. εἶναι, (rt. EΣ, see Grammar) am, be; περὶ τι, engaged in; with Dat. of Person, have; ἔστιν ἡ, in some parts, p. 80.	εἰς-εἰρηγῆτης, οὔ, ὁ, introducer, inventor.
εἶμι, Inf. ἰέναι, (rt. I) go, am going.	εἰς-κομίζω, and Midd., carry in, usher in.
εἵνατος, ἡ, ου, Poet. for ἔνατος, ninth.	εἰς-ίπταμαι, πτάσω, fly in.
εἶπον, Defect. 2 Aor. (rt. Fεπ), say, tell (with Dat.) Augment kept through the moods.	εἰσοδος, ου, ἡ, entrance.
εἴπερ, Conj. if, indeed.	εἰς-οπτρίζομαι, (lit. look in a mirror, εἰσοπτρον), examine oneself.
εἴργω (rt. εργ; anc. Fεργ), ξω, Perf. Pass. ἡργμαι, shut in, restrain, compel.	εἰς-πέτομαι, fly in.
εἰρεσία, ας, ἡ, rowing (cf. ἔντονος).	εἰς-πίπτω, fall in, fall upon, rush into, be cast in.
	εἰσφορά, ᾶς, ἡ, contribution, revenue, impost.
	εἴσω, Adv., inwards, within.
	εἴτα, Adv., then.
	εἰῶθα, (ἔθος), Defect. 2. Perf. (Pres. supplied by ἐθίζω), am accustomed, Plup. εἰώθειν, used.
	ἐκ, ἐξ, Prep. with Gen., 1) of place:

ἐκαστος.

out of, from, (from a point of view, even when looking inwards, p. 15); by (p. 71). 2) of time: from: since, at the time of: ἐκ δευτέρου, the second time. 3) causal: from, off; at the expense of (p. 11); prescribed by, (p. 32); with, i. e. by means of; ἐκ τούτου, thus, p. 35.

ἐκαστος, η, ον, each: ὡς ἐκαστοι, severally: κατ' ἐκαστον, one by one.

ἐκάτερος, α, ον, either of two.

ἐκατέρωθεν, on both sides.

ἐκατον, a hundred.

ἐκ-βάλω, go out.

ἐκ-βάλλω, cast away, throw down, cast out, drive out, expel: Intr. fall out, disembody (of a river); make a sally.

Ἐκβάτανα, ων, τά, Ecbatāna, the capital of Media.

ἐκ-βοάω, ἴσω, shout out.

ἐκ-βολή, ἥς, ἡ (ἐκβάλλω), the mouth of a river.

ἐκγονος, ον (ἐκ and γέν, in γίγνομαι), born of, springing from. Subst. offspring, child.

ἐκδέω, fasten so as to hang from.

ἐκ-δέχομαι, 1) receive; 2) (like *excipere*), await, expect, *καιρόν*, bide one's time.

ἐκ-διαιτάω, gen. Midd., transgress in one's mode of life. Plup. Midd. doubly redupl., ἐξεδεδιήτητο, p. 83.

ἐκ-δίδωμι, give up, surrender.

ἐκδιώκω, hunt down.

ἐκδρομή, ἥς, ἡ, sally.

ἐκ-δύω, put off, throw off: Midd. get out of, undress.

ἐκεῖ, Adv., there.

ἐκεῖθεν, Adv., thence.

ἐκεῖνος, η, ο, Dem. Pron. (= Lat. *ille*), that; he, she, it; the other.

ἐκείσε, Adv., thither.

ἐκ-δέω, ἴσω, sally, out.

ἐκ-καθαίρω, clean out (of taking

ἐκ-φεύγω.

the animal out of a tortoise-shell, p. 58).

ἐκκείμαι, lie out: be cast out or exposed.

ἐκκλησία, ας, ἡ, (ἐκκαλέω), *Ecclesia*, the assembly of the people in a Greek republic.

ἐκ-κολάπτω, ψω, erase, lit. beat out with a chisel.

ἐκ-χομίζω, ἴσω, carry out, remove. Midd. have removed (by others).

ἐκ-λέγω, elect.

ἐκ-λείπω, Trans. (lit. leave behind by going out of), leave, leave out, evacuate (a city), p. 77. Intr. leave off, fail, faint.

ἐκούσιος, α, ον, Adv. — ὡς, of free will, freely, of one's own accord, voluntarily.

ἐκπαλαι, Adv. long since.

ἐκ-πέμπω, send away.

ἐκ-πηδάω, leap, spring, hurry, out.

ἐκ-πίπτω, 1) fall out, be expelled, sally forth: 2) come to, be sent to (said of an oracle).

ἐκ-πλέω, sail out, sail away.

ἐκ-πλήξω, astonishment, terror.

ἐκ-πλήττω, ξω, 2 Aor. Pass. ἐξεπλάγην, strike with surprise, terror, wonder: Pass. be terrified or astonished: with τί or τινί, — at.

ἐκ-πολιορκέω, drive out (of a city by force of arms); λιμῶ, starve out.

ἐκπυρόω, ὠσω, set on fire, burn up.

ἐκπωμα, ατος, τό (ἐκ, πω, rt. of πίνω), drinking vessel, cup.

ἐκ-τεχνίζω, ἴσω, rebuild.

ἐκτος, η, ον, sixth.

ἐκτοτε, Adv. thenceforth.

ἐκ-τρέχω, run out, or forward.

ἐκ-φέρω, ἐξοίσω, 2 Aor. ἐξήνεγκον, carry out, work out. Midd. rush beyond bounds, out of the course (p. 67).

ἐκφοβέω, ἴσω, frighten.

ἐκ-φεύγω, escape.

ἐκ-φοιτάω.

ἐκ-φοιτάω, ἦσω (lit. roam abroad), become known.
 ἐκχέω, pour out, spill.
 ἐκὼν, οὔσα, ὄν, willing, as Adv., willingly, voluntarily.
 ἐλαία, ας, ῆ, olive-tree.
 Ἐλαία, ας, ῆ, Elaea, a city in Æolis.
 ἐλασις, εως, ῆ, driving.
 ἐλάττων, ον, less, inferior.
 ἐλάττωμα, ατος, τό, defeat, reverse (of fortune).
 ἐλαύνω, ἐλάσω (Att. ἐλῶ), 1 Aor. ἤλασα, Perf. ἐλήλαχα, ἐλήλαμαι, 1 Aor. Pass. ἤλάσθην, Trans. drive: hence Intr. (obj. understood, ἵππον, ἄρμα, &c.), ride, march, travel; with Acc. of place, march through.
 ἔλαφος, ου, ῆ and ὁ, stag, doe, deer.
 ἐλαχύς, εἶα, ὅ, little: Pl. few. Comp. ἐλάττων, and Sup. ἐλάχιστος, supply those of μικρός.
 ἐλεγείον, ου, τό, elegy, epigram, couplet: a short, pointed piece of poetry, in alternate Hexameters and Pentameters.
 ἐλεγχος, ους, τό, blame, censure.
 ἐλεγχος, ου, ὁ, proof.
 ἐλέγχω, ξω, put to the proof, convict of (with Particip.), reprove: with περὶ, examine the case about.
 Ἑλένη, ης, ῆ, Helen, daughter of Leda and Tyndareus (or Jove), the wife of Menelaus, carried off to Troy by Paris.
 ἔλεος, ου, ὁ, pity, compassion: Pity, personified as a deity, p. 61.
 Ἑλεύθεραι, ὧν, αἰ, Eleutherae, a city of Boeotia.
 ἐλευθερία, ας, ῆ, freedom.
 ἐλεύθερος, α, ον, free. οἱ ἐλεύθεροι, the free men.
 ἐλευθερώω, ὡσω, set free, liberate, emancipate.
 ἐλευθέρωσις, εως, ῆ, emancipation.

ἔμπνους.

ἐλκύνω, ἐλκω, ξω, 1 Aor. ἐλξα, draw, drag, drain, swallow.
 Ἑλλάς, ἄδος, ῆ, Hellas, Greece.
 Ἑλλη, ης, ῆ, Hellé, sister of Phrixus, drowned in crossing the Hellespont.
 Ἑλλήν, ηνος, ὁ, Greek, Grecian.
 Ἑλληνικός, ῆ, ὄν, Greek, Grecian; becoming to or worthy of a Greek. τὸ Ἑλληνικόν, Greece, or the dominion over Greece, p. 86.
 Ἑλληνικῶς, like Greeks, in a Grecian spirit.
 Ἑλλήσποντος, ου, ὁ, (sea of Helle), the Hellespont (*Dardanelles*) the strait connecting the Aegean Sea and the Propontis, and dividing Europe from Asia.
 ἑλος, ους, τό, swamp.
 ἐλπίζω, ἴσω, hope, expect.
 ἐλπς, ἰδος, ῆ, hope.
 ἐλώδης, ες, swampy.
 Ἑλυμιώτις, ἰδος, ῆ, Elymiotis, a district in the S. W. of Macedonia.
 ἐμαυτοῦ, ῆς, my own. (No Nom.)
 ἐμ-βαίνω, go upon, embark.
 ἐμ-βάλλω, (Acc. of thing, Dat. of person), throw in, bring upon, smite with. Intr., fall on, attack, charge.
 ἐμ-βατεύω, σω (ἐμβάτης, fr. ἐν and βαίνω), with Gen., step in, mount, stand on; ἐ. τοῦ ἄρματος, chariot-driving.
 ἐμβολή, ῆς, ῆ, invasion.
 ἐμμανής, ἐς (μαίνομαι), mad, frantic.
 ἐμός, ῆ, ὄν, my, mine.
 ἐμ-πύηνυμι, fix in, entangle.
 ἐμ-πίπλημι, πλήσω, πέπληκα, with Gen., fill, satisfy.
 ἐμ-πίπτω, fall in, plunge into.
 ἐμ-πλέω, sail in, embark on: οἱ ἐμπλέοντες, the voyagers.
 ἐμποιέω (Dat. of person), put into, create in, smite with.
 ἔμπνους, ουν, breathing, living.

ἐμπορία.

ἐμπορία, ας, ἡ, trade, commerce, intercourse.

ἐμπροσθεν, Adv., in front.

ἐμφανής, ἐς, visible, distinguished, celebrated.

ἐμ-φανίζω, make known.

ἐν, Prep. with Dat., in, on, upon, among: ἐν τούτῳ (sc. χρόνῳ), meanwhile, p. 88; with Gen., (sc. οἴκῳ), in the house of, with (= Lat. *apud*, French *chez*).

ἐν-άγω, drive on.

ἐναγώνιος, ον (ἀγών, lit. in a contest), warlike.

ἐν-αρμόζω, ὅσω, fit or fix in or on.

ἐνδεκα, eleven.

ἐνδέκατος, η, ον, eleventh.

ἐνδον, Adv., within.

ἐνδοξος, ον (ἐν, δοξα), renowned, famous, distinguished.

ἐνθάσμος, ον, preluding. Neut. Subst. prelude, occasion.

ἐν-δύω, ὕσω, 2 Aor. ἐνέδυν (Intr.). Trans. put on: Intr. and Midd. 1) put on (oneself), assume, dress in; 2) come in, enter.

ἐνεκα, Prep. with Gen., on account of.

ἐνέργεια, ας, ἡ (ἐν, ἔργον), energy: lit. inner working.

ἐνθα, Rel. and Dem. Adv. of place and time, then, there: ἐνθα καὶ ἐνθα, here and there: ἐνθάδε, to that place, there.

ἐνθύμησις, εως, ἡ, inspiration, intuition, conjecture.

ἐνὶ = ἐνεστί, it is in one's power. ὥς ἐνὶ μάλιστα, as much as is in my power.

ἐνιαυτός, οὔ, ὁ, year. Gen. yearly, *per annum*.

ἐνιοι, αι, α, (Plur. only), some.

ἐνίοτε, Adv. sometimes.

ἐννακισχίλιοι, nine thousand, 9000.

ἐννέα, indecl., nine.

ἐννουχώτερον, Comp. Adv. of ἔννουχος, earlier in the night.

ἐνόπλιος and ἐνοπλος, ον, in arms,

ἐξηραμμένος.

armed (both with weapons and armour).

ἐν-ογλέω, ήσω, worry (vulg. *dore*); Pass. to be weary of.

ἐν-ράπτω, ψω, 2 Aor. Pass. ἐνεβράφην, sew in.

ἐνταῦθα, Adv. of place and time, there, then, thereupon.

ἐν-τείνω, stretch on.

ἐν-τέλλω, ελῶ, 1 Aor. ἔτειλα, Perf. Pass. ἐντέταλμαι: enjoin upon, command (with Dat. of person): usually in Midd.

ἐντεῦθεν, Adv., thence.

ἐν-τίθημι, put in, put on board. Midd. embark.

ἐντονος, ον, strained; μετ' εἰρεσίας ἐντόνου, rowing with all their might.

ἐντός, Adv. with Gen., within.

ἐν-τυγχάνω, with Dat., light upon, meet; have an audience of (a king, p. 32); appeal to.

ἐνύπνιον, ου, τό (ἐν, ὕπνος), dream, vision.

ἐξ-άγω (lit. drive out), carry back, extend (to wider limits), carry out.

ἐξακис-χίλιοι, αι, α, six thousand (lit. 6 times 1000).

ἐξ-αμαρτάνω, err, be wrong.

ἐξαν-ίστημι, Trans. set up, rouse (from sleep): Intr. rise up.

ἐξ-ελαύνω, drive out.

ἐξ-εἶμι and ἵ go out.

ἐξ-έρχομαι {

ἐξ-εστί, with Dat., it is permitted: e. g. τοῖς βουλομένοις ἐξῆν ἀκούειν, those who chose might listen.

ἐξετασμός, οὔ, ὁ, investigation, enquiry, discernment.

ἐξ-ηγέομαι, carry out, lead out, relate.

Ἐξηχιστίδης, ου, ὁ, Execestides, the father of Solon.

ἐξηραμμένος (sc. βύρσας) dried, Perf. Pass. Part. of ξηραίνω.

ἐξῆς.

ἐξῆς (ἐχω), Adv. next, further.
 ἐξόπισθεν, Adv., from behind, from the rear.
 ἐξ-οπλιζω, ἴσω, arm, equip: Perf. Pass. ἐξώπλισμαι, I am armed.
 ἐξ-ορκίζω, ἴσω, bind by an oath.
 ἐξ-ορύσσω, ξω, dig out, tear out.
 ἐξοστρακισμός, οὐ, ὁ, ostracism, i. e. banishment by a vote taken by writing the name of the person on pieces of tile (ὄστρακον).
 ἐξ-οτρύνω, ὦ, urge on.
 ἐξουσία, ας, ἡ (ἐξέστι), permission, power.
 ἔξω, with Gen., without, outside of: τὰ ἔξω, on the outside.
 ἔξωθεν, Adv., outwards; with art., the outward, the outside.
 ἔοικα, Defect. 2 Perf. (rt. ιχ, like), resemble, appear, seem likely: Impers. it seems, is probable.
 Ἑορδαία, ας, ἡ, Eordaea, a district in the N.W. of Macedonia.
 ἑορτή, ἧς, ἡ, feast, festival.
 ἐπάγγελμα, ατος, promise, profession.
 ἐπ-αγγέλλω, tell, proclaim. Midd., promise, offer, make a show of, profess (to teach).
 ἐπ-άγω, bring in, lead on. Midd., call in to one's aid.
 ἐπ-αῖλον, ου, τὸ, the prize (of a contest).
 ἐπ-αινέω, ἔσω, praise, applaud.
 ἐπαινος, ου, ὁ, praise, renown.
 ἐπ-ακούω, σω, listen to: ἐπήκουσε ἀναγορεύεσθαι, allowed himself to be addressed as, p. 3.
 Ἐπαμεινώνδας, ου, ὁ, Epaminondas, the great Theban general and statesman, died B. C. 362.
 ἐπανα-χωρέω, }
 ἐπάν-εμι, } return, retreat.
 ἐπαν-έρχομαι, }
 ἐπανόρθωσις, εως, ἡ, correction, restoration.
 ἐπάνω, above, aloft, at the top of (with Gen.).

ἐπι-βαίνω.

ἐπ-αράομαι (ἀραί), ἄσομαι, with Dat., imprecate curses on.
 ἐπ-αρκέω, ἔσω, help, impart a share of (with Gen.).
 ἐπαρχός, οὔ, ὁ (ἐπὶ, ἄρχω), governor.
 ἐπαυλῖς, εως, ἡ, farm buildings, country house, hut.
 ἐπ-εγείρω, ἐρῶ, rouse (from sleep), wake up, rouse, excite. Pass. awake.
 ἐπεί, Conj. with Ind., when.
 ἐπέλω, ξω, press. Midd., be pressed, be hurried.
 ἐπειδάν, with Subj., as soon as.
 ἐπειδή, with Ind., when, since.
 ἐπεῖπον, add (words), (e. g. to a present, p. 34).
 ἐπειτα, Adv., next, afterwards: ἐς ἐπειτα, in the future.
 ἐπέξ-εμι, with Gen., follow up.
 ἐπ-έρχομαι, go through, traverse.
 ἐπ-ερωτάω, ἦσω, ask further.
 ἐπ-έχω, hold up, stop (trans. and intr.), delay, wait. 2 Aor. Inf. ἐπισχεῖν, p. 77.
 ἐπὶ, Prep. I. with Gen., 1) of place: at, in (a country), towards, ἐπ' οἴκου, homewards, for home: 2) of time: in the time of; under (the reign &c. of): 3) causal: a. with, b. after, c. about. II. with Dat. 1) of place: at, upon, near; νοσεῖν ἐπὶ θανάτῳ, to be sick unto death: 2) causal: a. by: b. under, εἶναι ἐπὶ τινι, to be under any one's protection; under the pressure of: c. for, on the ground of, about, to the aid of, for (a consideration, price or bribe): d. in the power of; ἐφ' ἡμῶν αὐτοῖς ἐστί, it depends on ourselves: e. in honour of. III. with Acc. 1) of place: to, upon: 2) of time: to, to the length of: 3) causal: a. for (i. e. with a view to): b. against.
 ἐπι-βαίνω, with Gen. reach; ap-

ἐπι-βιάω.

proach: go on board (a ship): with Dat. withstand.

ἐπι-βιάω, ὦσω, survive, thrive. ἐπιβοάω, ἦσω, cry out to, call to help.

ἐπι-βουλεύω, εὔσω, 1) with Dat., plot or conspire against, attack: 2) with Acc., plan, contrive.

ἐπι-βουλῇ, ἦς, ἡ, plot, conspiracy.

ἐπι-γινώσκω, find out, recognize.

ἐπί-γνωσις, εως, ἡ, recognition, knowledge (of one another).

ἐπι-γράφω, ψομαι, write up, write upon, inscribe.

ἐπι-δακρύω, with Dat., weep for.

ἐπι-δείκνυμι, (δεικνύω), ξω, show, display, exhibit, prove.

ἐπι-δέχομαι, admit.

ἐπι-δημέω, be at home.

ἐπι-δίδωμι, give in addition, contribute, impart.

ἐπιδοσις, εως, ἡ, contribution. (See *Smaller Dict. of Antiq.* s. v.).

ἐπιεικῶς, Adv., with good reason.

ἐπι-θαυμάζω, wonder at, be surprised at.

ἐπι-θυμέω, ἦσω, with Gen., desire, wish for.

ἐπιθυμητής, οὔ, ὁ, follower, admirer.

ἐπιθυμία, ας, ἡ, desire.

ἐπι-καλέω, call upon, name. Pass. be surnamed. Midd. invoke, call to (for one's help).

ἐπικαίεται, Impers., it is appointed.

ἐπικηρυκία, ας, ἡ, negotiation through a herald.

ἐπικίνδυνος, ον, dangerous; ἐν ἐπικινδύνω, in peril.

ἐπικλησις, εως, ἡ, name.

ἐπικλυζω, ὕσω, flood.

ἐπι-κρατέω, with Gen., have the dominion of.

ἐπι-κύντω, ψω, stoop down.

ἐπι-λαμβάνω, Midd. with Gen., lay hold of, p. 75; take to (e. g. their ships, *ibid*).

ἐπι-λανθάνω, with Acc., be con-

ἐπιτήδευμα.

cealed from. Midd. with Gen., forget.

ἐπι-μανθάνω, learn after, acquire knowledge (by experience).

ἐπιμέλεια, ας, ἡ, care, diligence, arrangements.

ἐπι-μελέομαι, ἦσομαι, with Gen., care for, be careful of, preserve.

Ἐπιμηθεύς, ἕως, ὁ, (After-thought) Epimetheus, brother of Prometheus (Fore-thought), joined with him in creating animals.

ἐπι-νοέω, ἦσω, contrive, invent, discover.

ἐπι-πέτομαι, fly upon, pounce upon (as a bird of prey).

ἐπι-πλήττω, ξω, with Dat., rebuke., (lit. strike at).

ἐπι-σημαίνω, point at: Pass. be approved, distinguished; like the Latin *monstrari digno*.

ἐπίσημος, ον, distinguished.

ἐπισκεπτέος, α, ον (verbal of the following), to be considered.

ἐπι-σκέπτομαι, consider, regard (lit. look upon).

ἐπίσταμαι, Imperf. ἡπιστάμην, (the only Tenses) know.

ἐπιστατής, οὔ, ὁ, overseer.

ἐπιστήμη, ης, ἡ, knowledge, science: Pl. mastery (of an art).

ἐπιστήμων, ον, with Gen., knowing, understanding.

ἐπιστολή, ἦς, ἡ (ἐπι-στέλλω), commission, letter.

ἐπι-στρατεύω, σω, march; with Dat., march against, make war upon.

ἐπι-στρέφω, Trans. and Intr., turn about, look back.

ἐπισυν-ίστημι (lit. set together face to face), introduce to (with Dat.).

ἐπι-τάσσω, ξω, command, enjoin, impose, besides.

ἐπι-τειγίζω, fortify, add walls to.

ἐπιτήδευμα, ατος, τό, custom.

ἐπιτηδεύω.

ἐπιτηδεύω, σω, care for, provide with, supply with.

ἐπι-τηρέω, ἦσω, watch.

ἐπι-τίθημι, ῥήσω, put on. Midd. with Dat., set oneself to, aim at, attempt.

ἐπι-τρέπω (lit. turn over to), commit to, permit. Midd., entrust to. Pass., be entrusted with (Acc. of thing).

ἐπι-τροπεύω, εὐσω, (ἐπίτροπος, guardian), with Acc. of person, be guardian of.

ἐπι-φάνω, shew, declare. Pass. appear, appear before.

ἐπιφανής, ἐς, manifest, conspicuous, illustrious (= the literal sense of the Latin *illustis*).

ἐπιφανῶς, openly, manifestly: ὥς ἥκιστα ἐπιφανῶς, with the least possible appearance of doing so p. 79.

ἐπι-φοιτάω, ἦσω, go about.

ἐπι-χειμάζω, ἄσω, winter at (a place).

ἐπι-χειρέω, ἦσω, attempt, undertake: lit. put the hand to.

ἐπιχώριος, ον (ἐπὶ, χώρα), of the country, national.

ἐπλησα, 1 Aor. of πῖμπλημι, fill.

ἐπομαι (rt. σεπ = Lat. *sequor*) ἔψομαι, 2 Aor. ἐσπόμην, with Dat., follow.

ἔπος, ους, τό, word, verse, saying. Pl. verses, poetry.

ἐπριάμην (a defective Aorist), I bought.

ἐπτὰ, seven.

ἐπώνυμος, ον, named after.

ἐπ-ωφελέω, come to the help of.

ἐραστής, οὔ, ὁ, lover, friend, admirer; — εἰναί τινας, eagerly desirous of.

Ἐρατώ, οὖς, ὁ (lovely), Erätö, the Muse of erotic poetry.

ἐράω, Midd. ἔραμαι, (Pres. and Imperf. only), with Gen., love, be enamoured of: ἐρών, a lover.

ἐρώτημα.

Ἐργάνη, ης, ἡ, the Worker, a surname of Athena.

ἐργασία, ας, ἡ, working, work-manship.

ἐργάτης, ου, ὁ, worker.

ἐργον, ου, τό, work, deed, art, labours (of the field, including the standing produce).

ἐρεβώδης, ες, gloomy.

ἐρέσθαι, Inf. of the defective 2 Aor. ἡρόμην, ask.

Ἐρεχθίδης, ἰδος, ἡ (sc. θάλασσα), Erechtheis, the spring of Erechtheus.

ἐρημία, ας, ἡ, destitution.

ἐρημος, ον, deserted, destitute, bereaved, orphan.

ἐρήμωσις, εως, ἡ, desolation, destruction.

ἐρίζω, ἴσω, contend, strive.

ἐριον, ου, τό, and Plur., wool.

ἔρις, ἰδος, ἡ, strife, discord.

Ἐρινύς, υός, ἡ, Erinnyes, the avenging goddess. Pl. the Furies.

ἐρμηνεύς, εως, ὁ, interpreter.

Ἐρμῆς, οὔ, ὁ, the god Hermes (Mercury), messenger of Jove.

Ἐρμιονίς, ἰδος, ἡ, (sc. ναῦς), of Hermiöne, a sea-port in Argolis.

Ἐρυθραία, ας, ἡ, (Ion. η, ης), Erythraia (red), in mythical geography, an island in the extreme W., afterwards identified with Gades (*Cádiz*).

ἐρυθρός, ά, όν, red.

Ἐρυμάντιος, α, ον, Erymanthian, i. e. of Erymanthus, a mountain in Arcadia.

ἐρχομαι (Pres. only, parts supplied fr. root ελυθ), ἐλεύσομαι, ἐλθ-λυθα, 2 Aor. ἤλθον, come, go: also as a verb of mood, ἐλθόν-ζας ἀφανίσαι, going to destroy.

ἐρῶ, Fut. of φημί, say.

ἔρως, ωτος, ὁ, love.

ἐρωτάω, ἦσω, ask, ask about.

ἐρώτημα, ατος, τό, and ἐρώτησις, εως, ἡ, asking, questioning.

ἐς.

ἐς = εἰς, into, to, against. N.B. for compounds with ἐς, see εἰς.
 ἐσθής, ἦτος, ἡ, (rt. Fes, same as in Lat. *ves-tis*), clothing, dress.
 ἐσθίω (ἔδω), eat: only in Pres. and Imperf., Indic. and Infin.
 ἐσθλός, ἡ, ὄν, good, brave.
 ἐσμέν, we are. 1 Pers. Pl. of εἰμί.
 ἐσπέρα, ας, ἡ, evening, the West: (orig. with F, = *vespera*).
 ἕστε, Adv. and Conj., until.
 ἑστία, ας, ἡ, 1) the hearth, 2) the goddess Hestia = *Vesta*.
 ἐστῆσις, εως, ἡ, banquet, entertainment.
 ἐστιάω, ἄσω, entertain (at a feast). Midd. and Pass. feast.
 ἔστιν οἱ (= *sunt qui*), some.
 ἔσχατος, η, ον, last.
 ἐπαῖρος, ου, ὁ, companion, comrade, friend, courtier.
 ἕτερος, ου, ὁ (Comp. of εἷς, one), one of two, the one, the other; Pl. others; οἱ ἕτεροι, the rest.
 ἔτι, Adv., still, yet, moreover: ἔτι καὶ νῦν, even to the present time.
 ἐτοιμος, ον, ready, willing.
 ἐτοίμως, readily, eagerly.
 ἐτοιμότης, ητος, ἡ, readiness.
 ἔτος, ους, τό, year. κατ' ἔτος, year by year, every year.
 εὖ, Adv., well. In Compos., easy, favourable, happy, blest.
 Εὐβοεύς, ἑως, ὁ, Eubœan, i. e. of Eubœa.
 Εὐβοία, ας, ἡ, Eubœa (*Negropont*), an island lying off the E. coast of Attica and Bœotia.
 εὐγένεια, ας, ἡ, high birth, εὐγενής, ἐς, (εὖ and γένος) of high birth, noble.
 εὐδαιμονία, ας, ἡ, happiness, prosperity.
 εὐδαίμων, ον, fortunate, happy, wealthy.
 εὐδοξιμέω, and Midd., be renowned, be applauded, find approval.

εὐπρεπῶς.

εὐδόκιμος, ον, approved, renowned.
 εὐδοξία, ας, ἡ, glory.
 εὐέλμων, ον, with a beautiful robe.
 εὐεργεσία, ας, ἡ, benefit, kindness; gratitude, p. 81.
 εὐεργετέω, ἦσω, with Acc. of Pers., benefit; τὰ μέγιστα, confer the greatest benefits upon.
 εὐεργέτης, ου, ὁ, benefactor: as a surname, Euergetes, p. 3.
 εὖζωνος, ον (εὖ, ζώνη: lit. well-girt), active, quick.
 Εὐήρης, ους, ὁ, Evêres, the father of Tiresias.
 Εὐθύδημος, ου, ὁ, Euthydemus, of Chios, a sophist, who lived at Athens in the time of Socrates.
 εὐθύνω, υνῶ (lit., rectify, correct, εὐθύς), call to account.
 εὐθύς, εἶα, ὕ, straight. Adv., εὐθύς (ς) and εὐθέως, immediately.
 εὐκαιρος, α, ον, seasonable, suitable.
 εὐκαρπία, ας, ἡ, fruitfulness.
 εὐκαρπος, ον, fruitful.
 εὐκλής, ἐς (εὖ, κλέος), of good fame, renowned, honourable.
 εὐκολος, ον, easy, Adv. — ὡς, easily.
 εὐλόγως, Adv., naturally, with good reason.
 εὐνή, ἡς, ἡ, bed.
 εὐνομία, ας, ἡ, 1) good order, law: 2) Eunomia, the goddess of order.
 εὖνους, ουν, well-disposed, ready.
 εὐνούχος, ους, (εὐνή, ἔχω), eunuch.
 εὐξείνως, ον (εὖ, ξένος), hospitable.
 Εὐξείνως πόντος, the Euxine or Black Sea; a euphemism for its original name Ἀξείνως, i. e. Inhospitable, significant of its stormy character.
 εὐπρέπεια, ας, ἡ, comeliness, beauty.
 εὐπρεπής, ἐς (εὖ, πρόπει), fair, comely, handsome.
 εὐπρεπῶς, becomingly, decently.

εὐρεσις.

εὐρεσις, εως, ἡ, invention, discovery.
 εὐρέτης, ου, ὁ, inventor.
 εὐρημα, ατος, τό, invention.
 εὐρίσκω (rt. εὐρ), ἦσω, ἡύρηκα, ἡύρημαι, 2 Aor. εὕρον, 1 Aor. Pass. ἡύρέσθην, find, invent, discover.
 εὐρος, ους, τό, breadth.
 Εὐρυβώτας, ου or α, ὁ, Eurybōtas, a Cretan, commander of the Macedonian archers.
 Εὐρυδίκη, ης, ἡ, Eurydice, a nymph, wife of Orpheus.
 εὐρύς, εία, ὕ, wide.
 Εὐρυσθεύς, εως, ὁ, Eurystheus, son of Sthenelus, king of Mycenæ, who, by the artifice of Hera, had the mastery over Hercules.
 Εὐρώτας, ὁ, Dor. Gen. α, (= Att. ου), Eurotas, the river of Sparta.
 Εὐρώπη, ης, ἡ, Europe.
 εὐσέβεια, ας, ἡ, piety.
 εὐσεβής, ἐς, pious.
 εὐτεχνος, ον (εὐ and τέχνη), blest with children, fruitful.
 Εὐτέρπη, ης, ἡ, (delightful), Euterpe, the Muse of lyric poetry.
 εὐτροπία, ας, ἡ, good character.
 εὐτυχέω, ἦσω, be fortunate.
 εὐτυχία, ας, ἡ, good fortune.
 εὐτύχημα, ατος, τό, a piece of good fortune.
 εὐτυχής, ἐς (εὐ, τύχη), fortunate, lucky.
 εὐφημία, ας, ἡ, good repute.
 εὐφορος, ον, fruitful.
 εὐφραίνω, ανῶ, Trans. delight, cheer (e. g. ψυχὴν, p. 34), rejoice, give pleasure to.
 εὐφυής, ἐς (lit. of a good nature), clever, of good natural parts.
 εὐχή, ης, ἡ, wish, vow, prayer.
 εὐχμαι, ξομαι, 1 Aor. ἡξάμην, Perf. ἡύγμαι, wish, vow, pray.
 εὐώπεις, ιδος, with beautiful eyes or face, beautiful.

ἔχω.

εὐωχέω (εὐ, ἔχω), feed well, feast (trans.) Midd. feast (intr).
 εὐωχία, ας, ἡ, good fare, banquet.
 ἐφ' = ἐπὶ, before an aspirate.
 Ἐφεσος, ου, ἡ, Ephesus, the chief city of Ionia.
 ἐφ-ίημι, send to, throw at. Midd. with Gen., aim at.
 ἐφ-υθέομαι, with Gen., attain to, win.
 ἐφ-ίπταμαι, fly to.
 ἐφ-ίστημι, ἐπιστήσω (see ἵστημι), Trans. set over, stop. Intr. come near, stop, stop at, attain.
 ἔφορος, ου, ὁ, Ephor (lit. overseer). The 5 Ephors were the supreme executive committee at Sparta, above even the 2 kings.
 Ἐχεκρατίδης, ου, ὁ, Echecratides, a friend of Phocion.
 ἔχθρος, ους, τό, hatred, enmity.
 ἐχθρός, ἄ, ἐν, (Adv. — ὥς), hostile. Subst. an enemy.
 Ἐχινάδες (ων) νῆσοι, αἱ, the Echinades Is., a group of islands at the mouth of the river Achelous.
 ἔχis, ιως and εως, ὁ, viper, adder.
 Ἐχίων, ονος, ὁ, Echion, king of Thebes, father of Pentheus.
 ἐχρός, ἄ, ὁ, strong, firm.
 ἔχω, ἔξω or στήσω, ἔσχηκα, Imperf. εἶχον, 2 Aor. ἔσχον, hold, have: know how to (do): περὶ τι, be engaged in: with Adv., to be (in a certain condition): e. g. τοὺς φόρους μετρίως ἔχεν, that the taxes were moderate: διὰ τινα, keep in a certain condition (e. g. διὰ μνήμης, be mindful). οὐκ ἔχων ὅ τι χρῆσεται τῷ παρόντι, not knowing what to do at the moment p. 33. χάριτι, to be thankful, with Dat. of person. Midd. with Gen. (lit. lay hold of), apply or attach oneself to. Pass. to be in the power of, pressed by (e. g. συμφορᾷ, p. 9).

ἔωθα.

ἔωθα (ἔωτος), Def. 2 Perf.: Part.
 εἰωθώς: am accustomed, wont.
ἔωθεν, Adv., in the morning, early.
ἔωρων, I saw. Imperf. of ὁράω.
ἔως, 1) Prep. with Gen., as far as.
 2) Conj. with Ind., till.
ἔως, ω, ἦ, dawn, morning, East.

Ζ.

ζάω, 2nd Pers. ζῆς, Inf. ζῆν,
 Fut. (rare) ζήσω, ομαι, live, be
 alive.
ζεύγνυμι (rt. ζυγ = *jug* in *jugum*),
 ζεύξω, Perf. Pass. ἔζευγμαι,
 2 Aor. P. ἐζύγην, yoke = har-
 ness; join.
Ζεύς, Διός, ὁ, (Poet. Gen. Ζηνός),
 Jove, the supreme Greek deity.
 (Stem ΖεF = *Jov*, in the Latin
Jupiter, i. e. father Jove).
ζῆλος, ου, ὁ, and ζήλωσις, εως, ἦ,
 emulation; imitation, p. 83.
ζημία, ας, ἡ, fine, punishment.
ζημιόω, ὠσω, fine (lit. punish,
 cause damage to).
ζητέω, ἦσω, seek, pursue.
Ζήτης, ου, ὁ (pursuer), Zetes, a
 son of Boreas.
ζήτησις, εως, ἡ, search, enquiry,
 investigation.
ζοφερός, ὄν, gloomy.
ζωγραφέω, ἦσω, paint.
ζωγραφία, ας, ἡ, painting.
ζωγράφος, ου, ὁ (ζῶων, used for
 any figure, γράφω), painter.
ζωή, ἦς, ἡ, life.
ζῶον, ου, τό, animal.
ζώος, ἡ, ὄν, alive, living.
ζωστήρ, ἦρος, ὁ (ζώννυμι, gird),
 girdle.

Η.

ἢ, Conj. or: ἢ, — ἢ, either —
 or: after a Comparative, than.
ἦ, 1) Interrogative particle (= *num*,
 not translated): hence, 2)
 surely.

ἡμέρω.

ἦ, Adv., by or in what way.
ἡγεμονία, ας, ἡ, command, leader-
 ship, supremacy; conduct, p. 81.
ἡγεμών, ὄνος, ὁ, leader, comman-
 der, captain, general.
ἡγέομαι, ἦσομαι, lead, conduct,
 think, believe.
ἡδέως, Adv. (ἡδύς), with plea-
 sure.
ἦδη, Adv., already: ἦδη ποτέ,
 now at length.
ἡδομαι, ἡσῶμαι, Aor. ἡσθην,
 be pleased, rejoice.
ἡδονή, ἦς, ἡ, pleasure, κατ' ἡδο-
 νήν, agreeable.
ἡδύς, εἶα, ὦ, sweet, pleasant.
Ἡδωνοί, ὧν, οἱ, the Edonians, a
 people of Thrace.
ἦθος, ους, τό, manners, morals,
 character.
ἡῶν, ὄνος, ἡ, shore.
ἥκιστα, (Superl. Adv. fr. the want-
 ing Adj. ἥκυσ, little); least of
 all, by no means.
ἦκω, ἦξω, I am come, arrive.
ἡλάσθησαν, 1 Aor. Pass. of ἐλαύνω,
 they were driven, p. 58.
ἡλεκτρον, ου, τό (*electrum*), am-
 ber.
ἡλικία, ας, ἡ, age, youth. οἱ ἐν
 ἡλικίᾳ, the youth, those of the
 military age: τὴν ἡλικίαν, ap-
 proaching manhood.
ἥλιος, ου, ὁ, the sun. As a Pro-
 per Noun; 1) the Sun (wor-
 shipped by the Persians); 2)
 Helios, the Greek Sun-god, some-
 times identified with Apollo.
Ἡλύσιος, α, ον, Elysian: τὸ Ἡλύ-
 σιον πέδιον, the Elysian plain,
 the abode of the blessed after
 death.
ἡμεῖς, ὧν, ἑν. ἄς, we: Plur. of ἐγώ.
ἡμέρα, ας, ἡ, day.
ἡμερος, ον, mild, tame, gentle, cle-
 ment.
ἡμερόω, ὠσω (lit. make tame),
 clear, cultivate (land).

ἡμέρωσις.

ἡμέρωσις, εως, ἡ, cultivation.

ἡμέτερος, α, ον, our, ours.

ἡμίονος, ου, ό, mule.

ἡμίσις, εια, υ, half: Pl. τοὺς ἡμί-

σεις (sc. φόρους) 50 percent, p. 4.

Subst. τὸ ἡμισυ, the half: τὰ

ἡμισυ, the half (of a collection of things) p. 15.

ἦν, was, 1st and 3rd Pers. Sing. of εἰμι, I am.

ἦν, with Subjunct., = εἰάν, if.

ἦνία, ων, τὰ, reins.

ἦνία, Conj., when.

ἦπαρ, ατος, τό, liver.

ἦπειρος, ου, ἡ, mainland.

*Ἡπειρος (so called as distinguished from the opposite islands), Epirus, a district of Northern Greece W. of Macedonia.

*Ἡρα, ας, ἡ, Hera, a goddess, sister and wife of Jove; identified by the Romans with Juno.

*Ἡράκλεια, ας, ἡ, Heraclēa, a Greek colony on the Euxine, on the N. coast of Asia Minor, in Pontus.

*Ἡράκλειον, ου, τό, Heraclēum, a temple of Hercules.

*Ἡρακλῆς, ές, ό, (contr. fr. *Ἡρακλέης, fr. *Ἡρα and κλέος, renowned by Hera, i. e. through her persecution), Heracles, a deified hero, son of Jove and Alcmena. *ὦ Ἡράκλεις, O Hercules! (= Lat. *hercle*), an exclamation.

ἡρέμα, Adv., gently, quietly.

ἡρεμέω, ήσω, keep quiet, or still.

*Ἡριγόνη, ης, ἡ, Erigōne, daughter of Icarus, transformed into the constellation Virgo.

*Ἡριδανός, οὔ, ό, the river Eridānus, aft. Padus, the Po.

ἦρω, ως, ό, hero.

*Ἡσιόδος, ου, ό, Hesiod, of Ascrea in Bœotia, the oldest epic poet after Homer.

*Ἡσιόνη, ης, ἡ, Hesione, daughter of Laomedon, king of Troy.

θαυμαστός.

ἦσσαν, ον, Att. ἦττων, less. Comp.

of the wanting Positive ἦκυς.

ἦσυχάζω, άσω, Trans. put to rest.

Intr. rest, remain quiet.

ἦσυχία, ας, ἡ, rest, quietness.

ἦσυχος, ον, quiet, at rest.

ἦττα, ης, ἡ, defeat (lit. the worse condition).

ἦττάω, ήσω, defeat: Pass. with Gen., be overcome or surpassed by.

*Ἡραιστίων, ωνος (a patronymic fr. *Ἡραιστος), Hephæstion, a general of Alexander the Great.

*Ἡραιστος, ου, ό, Hephæstus (Vulcan), god of fire and the arts wrought by fire.

θ.

Θάλαμος, ου, ό, chamber.

Θάλασσα, ης, ἡ (Att. ττα), 1) the sea: sometimes, a particular sea, as ἡ Ἐρυθρὰ θάλαττα, the Red Sea. 2) a salt-spring, p. 58.

θαλασσοκρατέω, ήσω, be master (have the mastery), of the sea.

Θαλεία, ας, ἡ (blooming), Thalia, the muse of Comedy.

θάπος, ους, τό, warmth.

θάνατος, ου, ό, death; sentence of death.

θανατόω, ώσω, put to death.

θάπτω, ψω, τέταφα, 2 Aor. ἔταφον (rt. ταφ), bury.

θαβρέω, ήσω, take courage. Part. confidently, without hesitation.

θάσσω, Comp. of ταχύς: Adv.

θᾶσσον, the quicker, the sooner.

θάτερος, = ό ἕτερος, the other.

θαῦμα, ατος, τό, wonder, admiration.

θαυμάζω, άσω (θαῦμα), wonder at, admire, τινά τινος, or τινός τι. Pass. to be regarded with wonder or admiration.

θαυμάσιος, α, ον, and

θαυμαστός, ἡ, όν, wonderful.

Σε.

Σε, Σεν, Term., from a place.
 Σεά, ἄς, ἡ, goddess.
 Σεά, ας, ἡ, sight.
 Σεάμα, ατος, τό, sight, shew, spectacle.
 Σεατής, οὔ, ὁ, spectator (of a shew, e. g. in a theatre).
 Σεατρον, ου, τό (lit. place for seeing), theatre.
 Σεάω, ἄσω, and Midd., behold.
 Σειος, α, ον, divine. τὸ Σειον, the deity.
 Σειότης, ητος, ἡ (Σειος), divinity, divine power, sanctity.
 Σέλω = ἐδέλω, ἦσω, will, be willing.
 Σεμέλιον, ου, τό, foundation: Pl. οἱ Σεμέλιοι, the foundations.
 Θέμις, ιδος, ἡ, Themis, the goddess of justice and prophecy.
 Θेमιστοκλῆς, οὔ, ὁ (Σέμις, justice, κλέος), the great Athenian general and statesman, victor at Salamis, B. C. 480.
 Θεόπομπος, ου, ὁ, Theopompus, a Greek historian, lived about B. C. 378—305.
 Θεός, οὔ, ὁ, god: ἡ, goddess.
 Σεραπαινίς, ιδος, ἡ, maid-servant.
 Σεραπεῖα, ας, ἡ, care, attendance, service, honour, healing.
 Σεραπεύω, σω, (Σεράπων), serve, treat, benefit, honour, reward.
 Σεράπων, οντος, ὁ, servant.
 Θερμοπύλαι, ὧν, αἱ, (the Gates of the Hot Springs), Thermopylae, the pass between Thessaly and Phocis.
 Σερμός, ἡ, ὄν, warm, hot.
 Θερμῶδων, οντος, ὁ, the Thermōdon, a river of Cappadocia, flowing into the Euxine.
 Σέρος, ους, τό, summer.
 Σεσιζώ, ἴω, give an oracle.
 Θεσσαλία, ας, ἡ, Thessaly, a country of Northern Greece.
 Θέτις, ιδος, ἡ, Thetis, a sea-nymph,

Θριάσιον.

daughter of Nereus, wife of Peleus and mother of Achilles.
 Τρέω, Τεύσομαι, (Rt. ΣεF), run.
 Τεωρέω, ἦσω, behold.
 Τεωρός, οὔ, ὁ, a religious envoy; a messenger to consult a god. (Lit. a watcher or waiter on the god, fr. Τεός and ὥρα, care).
 Θῆβαι, ὧν, αἱ, Thebes, the chief city of Bœotia in N. Greece.
 Θηβαῖος, ου, ὁ, Theban.
 Τῆλυς, εια, υ, female; belonging to women, as dress, &c.
 Τῆρ, ρός, ὁ, wild beast; animal.
 Τήρα, ας, ἡ, the chase, hunting.
 Τηράω, ἄσω (Τῆρ), take in hunting. τὰ Τηρηθέντα, the spoils (taken in war).
 Τηρίον, ου, τό (dim. of Τῆρ), wild beast.
 Τησαυρός, οὔ, ὁ, treasure, treasury.
 Θησεύς, ἑως, ὁ, Theseus, son of Aegeus, and king of Attica.
 Τητεύω (Τῆς, Τητός), serve (as a labourer, orig. as a serf, see p. 125).
 Τλίβω, ψω, oppress, distress.
 Τνησχω (Rt. ΘΑΝ), Τανοῦμαι, τέ-Τνηχα (and Inf. τετάναι), 2 Aor. ἔτανον, Fut. Perf. τετνήξομαι, die, be put to death.
 Τνητός, ἡ, ὄν, mortal.
 Τορυβέω, ἦσω, make a noise, shout: trouble. Pass. be in trouble.
 Τόρυβος, ου, ὁ, noise, outcry.
 Θράκη (contr. fr. Θρηῖκη), Thrace.
 Θράξ, κός, ὁ, a Thracian: οἱ Θράκες, the Thracians: contr. fr. old form Θρηῖξ.
 Τράσος, ους, τό, boldness, courage.
 Τρασύς, εἶα, ὅ, bold, courageous.
 Τρασύτης, ητος, ἡ, boldness.
 Τρηνέω, ἦσω, lament.
 Θρηῖσσα, ης, ἡ (contr. fr. Θρηῖσσα), a Thracian woman.
 Τρίξ, τρίχος, ἡ, hair: Dat. Pl. Τριξί.
 Τρόνος, ου, ὁ, chair, throne.
 Θριάσιον πέδιον, τό, the Thriasian

θυγάτηρ.

plain, a fertile plain in Attica, between Thria and Eleusis.

θυγάτηρ, τρός, ἡ, daughter.

θυμός, οὐ, ὁ, soul, mind, feelings, passions, anger. θυμῷ ὀργισθεῖς, being greatly incensed.

θύρα, ας, ἡ, door: ἐλθεῖν ἐπὶ θύρας (τινός), to call upon.

θύσια, ας, ἡ, sacrifice (both the rite and the offering).

θυσιάζω, ἄσω, sacrifice.

θύω, θύσω, with Dat. of the god, sacrifice, offer.

I.

ἰάομαι, ἄσομαι, heal.

Ἰαπετός, οὐ, ὁ, Iapetus (= Japheth), a Titan, father of Prometheus.

Ἰάσων, ονος, ὁ, Jason, son of Aeson, and leader of the Argonauts.

ἱατρικός, ἡ, ὁν, relating to medicine, or, to the physician: ἡ — τέχνη, the science of medicine, the healing art.

ἱατρός, οὐ, ὁ, physician.

ἰδέα, ας, ἡ, form, figure.

ἰδίᾳ, privately, on one's own account (Dat. Fem. of following).

ἰδιος, α, ον, one's own.

ἰδιώτης, ου, ὁ, a private person, uninitiated.

ἰδρύω, ύσω, make to sit, found. Perf. Pass. Part. ἰδρυμένος, seated. 1 Aor. Pass. Part. ἰδρυθείς, settling down.

Ἰδύα, Idyia, a nymph, daughter of Oceanus and mother of Medea.

ἰδών, looking, Participle of εἶδον.

ἱέραξ, ἄχος, ὁ, hawk, falcon.

ἱερεῖα, ας, ἡ, priestess.

ἱερεῖον, ου, τό, victim, sacrifice.

ἱερεὺς, έως, ὁ, priest.

ἱερός, ᾶ, ὁν, sacred, holy: with Gen., sacred to. ἱερόν (δῶμα), temple, shrine, sanctuary. τὰ ἱερά (sc. θήρια), sacrifices.

Ἰόλαος.

ἔημι (rt. HE, see Grammar), let go, send, hurl, shoot.

ἱκανός, ἡ, ὁν, able, adequate, sufficient, enough.

Ἰκαρία, ας, ἡ, Icaria, a mountain of Attica, sacred to Bacchus.

Ἰκάριος, ου, ὁ, Icarus, who received Bacchus in Attica, and was transformed into the constellation Boötes (the Hunter).

ἱκετεῖα, ας, ἡ, supplication, the being a suppliant (i. e. in sanctuary).

ἱκέτευμα, ατος, τό, form of supplication, plea.

ἱκετεύω, σω (ἱκέτης), supplicate, beseech.

ἱκέτης, ου, ὁ suppliant; esp. taking sanctuary at the altar of a god.

ἱλάσχομαι, ἄσομαι, appease, propitiate.

ἱλεως, ων, gracious.

Ἰλιον, ου, τό, and Ἰλιος, ου, ἡ, Ilium, Troy.

Ἰλισσός, οὐ, ὁ, the Ilissus, a river of Athens.

Ἰλλύριοι, ων, οἱ, the Illyrians, a people W. of Macedonia.

ἱμάτιον, ου, τό, (dim. of εἶμα), dress, robe, the upper garment.

ἱμεῖρω, (gen. Midd.) with Gen. or Inf., desire.

Ἰμέρα, ας, ἡ, Himera, a city in Sicily.

ἵνα, 1) Relat. Adv., when. 2) Conj., in order that.

Ἰνδικός, ἡ, ὁν, Indian. ἡ Ἰνδική (sc. γῆ), India.

Ἰνώ, οὐς, ἡ, Ino, daughter of Cadmus, beloved by Athamas, and transformed into the sea-nymph Leucothea.

ἰευντής, οὐ, ὁ, fowler, bird-catcher.

Ἰξίων, ωνος, ὁ, Ixion, a mythical king of the Lapithæ, and a chief example of divine vengeance.

Ἰόλαος, ου, ὁ, Iöläus, son of Iphicles, a companion of Hercules.

ἶός.

ἶός, οὐ, ὁ, arrow.

*Ἱππαρχός, ου, ὁ (horse-tamer), Hipparchus; 1) son of Pisistratus, tyrant of Athens. 2) Of Eubœa, a friend of Philip the Great.

ἵππελα, ας, ἡ, horsemanship.

ἵππεύς, ἑως, ὁ, horseman: Pl. cavalry, the knights.

ἵππικός, ἡ, ὄν, pertaining to horsemanship. ἡ ἵππική (sc. τέχνη), skill in cavalry. τὸ ἵππικόν (sc. στρατεύμα), the cavalry.

ἵπποκόμος, ου, ὁ, groom.

ἵππος, ου, ὁ, horse: ἡ, mare.

ἵπταμαι = πέτομαι, fly.

ἶρις, ἰδος, ἡ, 1) the rainbow: 2) the goddess Iris, messenger of Jove.

*Ἰσθμία, ων, τὰ, the Isthmian games.

Ἰσθμός, ου, ὁ, (passage, fr. εἶμι, go), the Isthmus of Corinth.

*Ἰσμηνίας, ου, ὁ, Ismenias, a Theban, p. 32.

ἴσος, η, ου, equal: Pl., of like number: with Dat., content with; μὴ ἴσος βούλεσθαι εἶναι τοῖς παροῦσι, of being unwilling to content himself with his present state. ἐν ἴσῳ, on the same footing as, just like.

ἴσοστάσιος, ου, of equal weight, and (hence) of equal worth.

ἵστημι (rt. ΣΤΑ), στήσω, ἕστηχα, 2 Aor. (Intr.), ἕστην: set up, build. Intr. and Midd., stand, be fixed. Perf. ἕστηχα, I stand.

ἱστός, οὐ, ὁ (ἵστημι), the mast of a ship.

ἰσχυρίζομαι, affirm, assure.

ἰσχυρός, ἄ, ὄν, strong, firm, sure, mighty.

ἰσχυρώς, strongly, exceeding, vehemently.

ἰσχύς, ὕος, ἡ, strength, power.

ἴσχω (Rt. σεχ, as in ἔχω), only in Pres., hold, conceive (a passion for, p. 65).

καθ-είργω.

ἴσως, Adv., equally, probably, about.

*Ἴφικράτης (ἴφι, with strength, = very, κράτος), Iphicrātes, an Athenian general; fl. B.C. 394—350 (about).

ἰχθύς, ὕος, ὁ, fish.

ἵχνος, ους, τό, track, footprint.

ἰχώρ, ὠρος, ὁ, ichor, the circulating fluid of the gods, instead of blood.

*Ἰωλκός, οὐ, ἡ, Iolcus, a city of Magnesia in Thessaly.

*Ἴωνία, ας, ἡ, Ionia, the country colonized by the Ionian Greeks, in the central part of the W. coast of Asia Minor.

K.

Καδμεῖος, α, ου, Cadmean (fr. Cadmus, the founder of Thebes): Theban: ἡ Καδμεία (sc. πόλις), the Cadmēa, the citadel of Thebes.

καθαίρεσις, εως, ἡ, destruction: lit. taking down.

καθαίρεω, ἦσω, take down, take up, take away, destroy.

καθαίρω, ἄρῳ (καθάρως), 1 Aor. ἐκάθηρα, 1 Aor. Pass. ἐκαθάριον, with 2 Acc., purify; purify from, in the religious sense, with Gen. of the guilt in the Active, but Acc. in the Passive.

καθάπερ (κατὰ ἅπερ), just as.

καθάπτω, kindle: Midd. with Gen., be incensed at, upbraid.

καθάρως, ἄ, ὄν, clean, pure, clear, (of guilt): οὐ καθάρως χεῖρας, not with clean hands (said of a homicide, p. 9).

καθαροῦς, εως, ἡ, purification.

καθέζομαι, (Rt. ἐδ), εδοῦμαι, sit; Perf. κάθημαι, 1 Aor. Pass. Part. καθεσθείς (other tenses fr. καθίζω).

καθ-είργω, ξω, shut up.

καθ-εύδω.

καθ-εύδω, ἦσω, (augm. before the χ), sleep.
 καθ-έψω, ἦσω, boil down.
 καθ-ήκω, ξω, lit. come down; be proper, suitable to; ὁ καθήκων χρόνος, due time.
 καθ-ημαι (Defect. Perf.) sit, be seated: οἱ καθήμενοι, the audience.
 καθ-ίζω, ἴσω, Trans. seat, cause to sit: Intr. and Midd. seat oneself, sit.
 καθ-ιμι, let down.
 καθ-ικετεύω, implore, supplicate.
 καθ-ικνέομαι, touch, attain.
 καθ-ίπταμαι, καταπτήσομαι, 2 Aor. ἔπτην, Midd. ἀμην: fly down.
 καθ-ίστημι, Trans. settle, establish; with ἑαυτόν, present or offer oneself (for trial, p. 82). ἐν τούτῳ καθίστηται, was involved in this suspicion. Intr., be established: νυκτὸς καθιστάσεως, when night had come on. καθιστηκὺς τρόπος, established manner (i. e. of the Spartan discipline).
 καθίστος, ου, ἡ, descent, return.
 καθόλου, on the whole, as a whole, in general.
 καθ-οπλίζω, arm, arm fully. Perf. Pass. Part. καθωπλισμένοι, fully armed.
 καθ-ορμίζω, ἴσω, bring to anchor.
 καί, and, also, even; then, introducing the apodosis of a sentence: καί... καί, both... and, as well... as: καί—δέ, but also, and also: καί μήν, and nevertheless: καί δή, and in fact. Often united with the next word by Crasis, as κάκεινος.
 καινός, ἡ, ὄν, new.
 καίπερ, Conj., although.
 καιρός, οὔ, ὁ, time, season, opportunity.
 καίτοι, and yet.
 κάκει = καί ἐκεῖ, and there.
 κακοδαμονία, ας, ἡ, misery, adversity.

καπηλεύω.

κακοπαθεῖω, ἦσω, suffer evil, do badly (in health).
 κακός, ἡ, ὄν, Comp. κακίων, Sup. κακιστος, bad, wicked, evil. κάκιον, κάκιστα, as Adv., in a worse way, in the worst way. τὸ κακόν, evil, crime, wickedness.
 κακουργέω, injure, defeat.
 κακοῦργος, ον, injurious. Subst., an evil doer.
 κακῶς, badly.
 Κάλαις, ἱδος, ὁ, Calais, son of Boreas, and one of the Argonauts.
 κάλαμος, ου, ὁ, reed.
 καλέω, ἔσω, Att. ᾠ, Midd. οὔμαι, Perf. κέκληκα, call, name, invite. Pass. to be named: οἱ καλούμενοι (with predicate), the so-called &c.
 Καλλίμαχος, ου, ὁ, Callimachus, the Athenian polemarch (commander-in-chief), killed at Marathon.
 καλλίνικος, ον (καλός, νίκη), gloriously triumphant: as a surname, Callinicus.
 Καλλιόπη, ης, ἡ (beautiful-voiced), Calliope, the Muse of Epic poetry.
 κάλλος, ους, τό, beauty.
 καλός, ἡ, ὄν, Comp. καλλων, Sup. κάλλιστος, good, beautiful. καλὸς ἀγαθός, the Athenian phrase for a perfect gentleman. ἐν καλῷ ἐστίν, it is a good thing.
 καλύβη, ης, ἡ, tent, hut.
 καλῶς (καλός), Adv., well.
 κάματος, ου, ὁ, labour, weariness, exhaustion.
 Καμβύσης, ου, ὁ, Cambyses, 2nd king of Persia, son of Cyrus.
 κάμηλος, ου, ὁ, ἡ, camel.
 κάμνω, (Rt. καμ), οὔμαι, Inf. εἶν, κέκμηκα, labour, be weary.
 κᾶν = καί ἐν, and in. κᾶν τουτῷ, and upon this, p. 91.
 κᾶν = καί ἐάν, even if.
 καπηλεύω, σω, traffic.

καπνός.

καπνός, οὔ, ὁ, smoke, steam, savour (of burnt offerings, p. 48).

κάπρος, οὐ, ὁ (= *aper*), boar.

Κάρ, Καρός, ὁ, a Carian.

καρδία, ας, ἡ, heart.

Καρία, ας, ἡ, Caria, the SW. district of Asia Minor.

καρπός, οὔ, ὁ, fruit, produce.

καρποφορέω, ἴσω, become fruitful, bear fruit.

καρπώω, ὠσω, bear fruit. Midd. reap the fruit of, derive profit from, enjoy.

καρτερός, ἄ, ὄν, strong, complete.

κάρυον, οὐ, τό, chesnut, nut.

Καρχηδόnius, οὐ, ὁ, Carthaginian.

κατά, Prep. I. with Gen. 1) of place: down from, upon, along: 2) causal: about, against. II. with Acc. 1) of place: down to: 2) of time: about; κατ' ἐαυτούς, of their time: 3) causal: about, concerning, belonging to, in relation to, according to, because of, in. κατὰ πολὺ, by far. τὸ κατ' ἐμέ, as far as is in my power.

καταβαίνω, come down, make a descent (as an invader).

κατάβασις, εως, ἡ, retreat, opposed to ἀνάβασις.

καταβρώσκω, eat up, devour.

καταγιγνώσκω, decide, condemn, pronounce sentence on (2 Acc.).

κατ-άγω, 1) carry down, send down (esp. to hell): 2) bring back, restore (from banishment).

καταγωγή, ἡς, ἡ, return, restitution, restoration.

καταδείκνυμι, shew, make known, publish.

κατάδηλος, ον, manifest, detected.

καταδύω, δύω, ὦω, Tr. put down, sink. Intr. and Midd. hide oneself, go in, perish.

καταζεύγνυμι, yoke.

κατάζευξις, εως, ἡ, yoking, breaking in (horses).

κατα-πράσσω.

κατα-θαρβέω, θαρσήσω, take courage.

κατα-βουναίω, ἴσω, devour (lit. feast upon).

κατα-θύω, ὕσω, kill, sacrifice.

καταιβάτης, οὐ, ὁ, one who descends (as Jove from heaven, in thunder and lightning).

κατα-καίω, burn up.

κατα-κάμπτω, ψω, bend down.

κατα-κοιμίζω, ἴσω, Trans. put to sleep. Intr. lie down to rest, fall asleep.

κατακομιστής, οὔ, ὁ, chamberlain.

κατα-κρημνίζω, ἴσω, throw headlong from a precipice.

κατα-λαμβάνω, seize, take possession of, prevail over. Midd. occupy, take to oneself.

κατα-λείπω (see λείπω), leave behind, leave.

κατα-λήγω, ξω, with Gen., put an end to, cease from.

κατάλυσις, εως, ἡ, destruction, end.

κατα-λύω, dissolve, destroy: break up (a camp): halt, rest (from a journey): (τὸν βίον) depart this life: παρὰ, take refuge with.

κατα-μανθάνω, learn, find out.

κατα-νέμω, divide, distribute.

κατα-νεύω, σω (lit. nod to), assent, consent.

κατα-νοέω, learn, perceive.

κατ-αντάω, ἴσω, reach.

καταντικρύ, Adv., opposite.

κατα-παλαίω, αἰσω, throw in wrestling, conquer. ὁ καταπαλαίων, his antagonist, p. 28.

καταπελτικός, ἡ, ὄν, belonging to a catapult (καταπέλτης), or engine for shooting.

κατα-πίνω, drink down, swallow.

κατα-πλέω, arrive by sea.

κατα-πλήσσω, ξω, frighten, alarm, amaze.

κατα-πράσσω, ξω, perform, accomplish. Midd. carry through, obtain, succeed in.

κατα-πραῦνω

κατα-πραῦνω, soften down.
καταπτάς, ἄσα, ἄν, 2 Aor. Part.
Act. of κατῴπτamai, flying down.
κατάρχω, ξω, begin.
κατα-σκάπτω, ψω, turn up (by digging), destroy.
κατα-σχεάζω, ἄσω, and Midd. prepare, arrange, equip, adorn, build, fit up.
κατασκενή, ἥς, ἡ, preparation, arrangement, management, equipment.
κατα-στιάζω, ἄσω, overshadow.
κατάσκοπος, ου, ὁ, a spy; (with Gen., upon any one).
κατάστασις, εως, ἡ, steadiness, presence (of mind).
κατα-στρατοπεδεύω, usually Midd., encamp against.
κατα-στρέφω, overturn, overthrow.
κ. τὸν βίον, end one's life. Midd. subdue (to oneself).
καταστροφή, ἥς, ἡ, end (said of a violent end), catastrophe.
κατα-τίθημι, lay up, deposit: Midd. deposit with, bestow, treat: ὅποι ποτε αὐτὸν κατὰθωνται, what they could do for him. εὐεργεσίαν ἐπὶ, establish a claim of service towards, p. 80.
κατα-τοξεύω, σω, shoot (with bow and arrows); lit. shoot down.
καταφανής, ἐς, manifest, detected.
κατα-φέρω, carry out of one's course.
κατα-φλέγω, ξω, and Midd., burn.
κατα-φρονέω, ἥσω, with Gen., despise (the danger, p. 64).
κατα-φυτεύω, σω, plant, plant over.
κάτ-ειμι, go, down, return, arrive (at a place).
κατέπεφνον, Defect. 2 Aor. (reduplicated fr. rt. ΦΕΝ), slew.
κατ-εργάζομαι, work out, work upon, tend.
κατεργασία, ας, ἡ, working, tending.

κεραμεύς.

κατ-έρχομαι (see ἔρχομαι), come down, come back; return (to earth, p. 14).
κατ-εσθίω, ἐδομαι, ἐδήδοκα, eat up, devour.
κατ-εύχομαι, ξομαι, pray, beseech.
κατ-έχω, κατέξω and κατασχήσω (&c. see ἔχω), lay hold of, seize, possess, master, detain, restrain, keep to oneself, p. 81.
κατηγορέω, ἥσω, with Gen. of Pers., accuse, denounce, declare.
κατηγορία, ας, ἡ, accusation.
κατήγορος, ου, ὁ, accuser.
κατ-οικέω (κάτοικος, a settler), inhabit: with Acc., ἐν, and Gen. (sc. μόρια, τόπον).
κατ-οικτείρω, ἐρῶ, pity.
κατ-ορύσσω, bury, hide (in the ground), p. 70, as opposed to κηδεύω, q. v.
κάτω, Adv., down, on, to the coast, opp. to ἄνω, inland. Comp., Sup., κατωτέρω, τάτω, lower, lowest.
κατ-ωρύομαι, ὕσομαι, howl much, go about howling, p. 55.
Καύκασος, ου, ὁ, Mt. Caucasus.
καυχάομαι, ἥσομαι, boast, vaunt oneself.
κεῖμαι, lie: κεῖται, is laid up.
κείρω, κερῶ, 1 Aor. ἔκερσα, Perf. Pass. κέκαρμαι, 2 Aor. Pass. ἐκάρην, shear.
Κεκροπία (sc. γῆ), Cecropia, i. e. the land of Cecrops, Attica.
Κέκροψ, οπος, ὁ, Cecrops, the first king of Attica.
κελεύω, σω, order, bid, command, tell, p. 8: Gen. Abs. Καμβύσου κελεύσαντος, by the order of Cambyses, p. 2.
κενός, ἡ, ὅν, empty.
Κένταυρος, ου, ὁ, a Centaur: fabulous beings, half man, half horse, hence called διφρεῖς, p. 73.
κεράμεος, α, ου, made of pottery.
κεραμεύς, εως, ὁ, a potter.

κεραμεύω.

κεραμεύω, σω (κεραμεύς), to be a potter.

κέραμος, ου, ὁ, 1) clay; 2) anything made of clay, a piece of pottery, a tile.

κέρας, ατος, τό, horn; wing of an army.

κεραυνός, ου, ὁ, lightning, thunderbolt: used as an epithet of a person, p. 3.

κεραυνόω, ὠσω, strike with lightning, kill with a thunderbolt.

Κέρβερος, ου, ὁ, Cerberus, the three-headed dog, guard or porter of the world below.

κερδαίνω, ἀνῶ, gain, appropriate.

κέρδος, ους, τό, gain, profit.

κερκίς, ἰδος, ἡ, pin, peg, a weaver's comb.

Κέρκυρα, ας, ἡ, the island of Corcyra (Corfu) in the Ionian Sea.

κεφαλή, ἡς, ἡ, head.

κηδεύω, 1) take charge of, care for; 2) bury with due rites.

κήρυξ, ὅκος, ὁ, herald, crier.

κηρύσσω, ξω, proclaim.

κῆτος, ους, τό, a sea-monster.

Κηφισσός, ου, ὁ, the Cephissus, one of the 2 rivers of Athens.

Κιθαιρών, ὠνος, ὁ, Cithaeron, a mountain of Boeotia.

κιθάρα, ας, ἡ, the *cithāra*, a sort of harp, but more like the lute or guitar (D. of A. s. v. *Lyra*).

κινδυνεύω, σω, be in danger, run the risk, stand the hazard, seem likely.

κινδύνος, ου, ὁ, danger.

κινέω, Midd., set going, press on, move.

Κίος, ου, ἡ, Cius, a city of Bithynia, on the Propontis.

κισσός, ου, ὁ, ivy.

κίστη, ἡς, ἡ, chest.

κλάδος, ου, ὁ, branch.

κλαίω, αύσομαι, weep, suffer for.

Κλέαρχος, ου, ὁ, Clearchus, tyrant

κοινός.

of Heraclea on the Euxine, B.C. 365—353.

κλεῖς, δός, ἡ, key.

Κλεῖτος, ου, ὁ, Clitus, 1) a friend of Alexander, who killed him in a fit of drunkenness. 2) A general in the wars following the death of Alexander.

κλείω, σω, shut.

Κλειώ, οὔς, ἡ (the proclaimer), Clio, the muse of history.

Κλέοβις, ιος, ὁ, Cleobis, an Argive, brother of Biton, see p. 7.

Κλεομένης, ους, ὁ (κλέος, μένος), Cleomenes; kings of Sparta: 1) son of Anaxandridas, B.C. 520—491; 2) son of Cleombrotus I, B.C. 370—309; 3) son of Leonidas II., celebrated for his reforming efforts, B.C. 236—222.

κλέος, ους, τό, renown.

κλέπτης, ου, ὁ, thief.

κλέπτω, ψω, κέκλοφα, κέκλεμμαι, ἐκλέφθην, 2 Aor. Pass. ἐκλάφην, steal, obtain by craft.

κλήμα, ατος, τό, shoot (of a tree).

κλησίς, εως, ἡ (καλέω), invitation.

κλίνη, ἡς, ἡ, bed, couch.

κλίνω, ἐνῶ, κέκλιχα, lie down.

κλοπή, ἡς, ἡ, theft.

κλών, κλωνός, a young shoot, twig.

κνίσσα or κνίσα, ἡς, ἡ, fat, esp. the savoury steam of fat in sacrifices, p. 48.

Κόδρος, ου, ὁ, Codrus, the last king of Athens, who devoted himself for his country.

κοῖλος, η, ου, hollow.

κοιμάομαι, ἥσομαι, fall asleep. Pres. Pass. Part. κοιμωμένος, asleep.

κοινῇ, Adv., in common; by common consent; in general (as contrasted with the particular example cited) p. 5.

κοινός, ἡ, ὄν, common. τὸ κοινόν and τὰ κοινά, (with Gen. of

Κοῖος.

place or people), the community, state, people. ἐπὶ τὸ κοινόν, to a public conference. τῷ κοινῷ = ἐπὶ τὸ κοινόν, to the state (of Athens).
Κοῖος, ου, ὁ, Coeus, a Titan, son of Uranus, and father of Latona.
κοῖτη, ης, ἡ, bed.
κολάζω, ἄσω, punish.
κολακεία, ας, ἡ, flattery.
κολακεύω, flatter.
κόλαξι, ακος, ὁ, flatterer.
κόλασις, εως, ἡ, punishment.
κολοίς, ου, ὁ, jackdaw.
κολούω, σω, Perf. Pass. **ουμαί** and **ουσμαί**, with 2 Acc., cut short, mutilate.
κολυττός, ἡ, ὄν, flowing, loose.
Κολχικός, ἡ, ὄν, Colchian.
Κολχίς, ἰδος, ἡ, Colchis, a city and country about the river Phasis (*Rhion*) at the E. end of the Black Sea.
Κόλχοι, ων, οἱ, the Colchians, people of Colchis.
Κολωναί, ὦν, αἱ, Colonae, a city of the Troad.
κομίζω, ἴσω, (Att. **ιῶ**) convey, bring, bring over, carry; **τινά**, convoy, entertain: Midd., take with one: Pass. journey: with **πάλιν**, return safe.
Κόνων, ωνος, Conon, a celebrated Athenian general, ab. B.C. 400.
κόπος, ου, ὁ, toil, burthen.
κόπτω, ψω, beat, cut, plague.
κόπρος, ου, ἡ, dung.
κόραξ, ακος, ὁ, raven.
κόρη, ης, ἡ, 1) girl, damsel.
 2) **Coré**, a name of Proserpine.
Κορινθιακός, ἡ, ὄν, and **Κορίνθιος**, α, ον, Corinthian.
Κόρινθος, ου, ἡ, Corinth, a chief city of Greece, on the Isthmus.
κόρυς, υῖος, ἡ, helmet, crest.
Κορωνίς, ἰδος, ἡ, Coronis, a mortal, mother of Aesculapius.
κοσμέω, ἴσω, adorn.

κρίνω.

κόσμησις, εως, ἡ, ornamenting, beautifying, adornment.
κόσμος, ου, ὁ, order, ornament, beauty; **οὐδενὶ κόσμῳ**, at random.
Κουροτρόφος, ον (nurturing children) *Curotrophus*, a surname of Artemis.
κουφίζω, ἴσω, lighten.
κούφος, η, ον, light.
Κράτερος, ου, ὁ, Cratærus, a general of Alexander the Great.
κρατέω, ἴσω, prevail, conquer: with Gen., be ruler over, govern: with Acc., prevail against, defeat, catch (of a dog and hare, p. 40).
κράτος, ους, τό, strength, might.
κατὰ κράτος, by storm.
[κράτυς (in old Greek only), strong], Comp. **κρείσσω**, ον, superior; Sup. **κράτιστος**, η, ον, best; with Gen, master of, having the power over, used as Comp. and Sup. of **ἀγαθός**.
κρέας, ατος, ως, τό, flesh.
κρεμάννυμι, **κρεμάσω**, Trans. hang up: abbreviated Midd., **κρέμαμαι**, hang (intr.) Part. **κρεμάμενος**, hanging.
κρεουργέω, ἴσω (**κρεουργός**, butcher, carver, lit. worker in flesh), cut up (into joints or pieces p. 66).
κρήνη, ης, ἡ, spring, fountain.
Κρής, τός, ὁ, Cretan, a native of Crete.
Κρήτη, ης, ἡ, Crete, a large island at the mouth of the Ægean Sea, now *Candia*. **ἐκ Κρήτης**, out of Crete (term. **ῆς**, from a place).
κῆρυξ, ἡς, ἡ, (gen. Pl.), barley.
κρίνω, (= *cerno*), **κρίνω**, 1 Aor. **ἐκρίνα**, Perf. **κέκριχα**, **κέκριμαι**, **ἐκρίστην** (lit. separate, distinguish), judge, bring to trial, decide, adjudge, condemn. Pass.

κρίος.

to be decided on: have the decision in one's favour.

κρίος, οὔ, ὁ, ram.

Κρίος, οὔ, ὁ, Crius, a prince of Eubœa.

κρίσις, εἰς, ἡ, decision, judgment, trial.

κριτής, οὔ, ὁ, judge.

Κροῖσος, ου, ὁ, Cræsus, son of Alyattes, and last king of Lydia, B.C. 560—546.

κροκόδειλος, ου, ὁ, a lizard; esp. the crocodile.

Κρόνος, ου, ὁ, Cronus, (Saturn), a Greek God, son of Uranus, and father of Zeus: also the Greek name of the Phœnician and Carthaginian god, Molech or Baal.

κρόταλον, ου, τό, and Pl., rattle.

κροτέω, ἤσω, (lit. rattle), applaud.

κρούω, σω, knock, strike, dash together.

κρύπτω, κρύψω, 2 Aor. Pass. ἐκρύβην (Act. ἔκρυβον, late), Act. and Midd. hide, conceal.

κρύφα, (κρύπτω), secretly; without the knowledge of (with Gen.).

κτάσμαι, ἤσμαι, obtain, acquire; Perf. κέκτημαι, possess.

κτείνω, κτενῶ, 1 Aor. ἔκτεινα, Perf. ἔκτακα, 2 Aor. ἔκτανον, kill. In prose usually ἀποκτείνω.

κτενίζω, ἴσω (κτείς, comb), comb, curry.

κτῆμα, ατος, τό, possession.

κτῆσις, εἰς, ἡ, possession, acquisition.

κτιζέω, ἴσω, found, build (a city), settle (a country).

κτίστης, ου, ὁ, founder.

Κυναῖγειρος, ου, ὁ, Cynaegirus, brother of the poet Aeschylus, distinguished for his valour at Marathon.

κυανοχαίτης, ου, ὁ, with dark hair.

κυβερνήτης, ου, ὁ, steersman, pilot.

κύκλος, ου, ὁ, circle, cycle.

Κύκλωψ, ωπος, ὁ (round-eyed), a

κωλύω.

Cyclops: Pl. the Cyclōpēs (Eng. Cyclops), sons of Poseidon, one-eyed giants, shepherds and smiths, who forged the thunderbolts for Jove.

Κυλλήνη, ης, ἡ, Cyllēne, a mountain of Arcadia, sacred to Hermes.

κυνηγέσιον, ου, τό, the hunt, hunting.

κυνηγέτης, ου, ὁ, hunter.

κυνηγός, ὄν (κύων, ἡγέομαι, lit. dog-leading), hunting. Subst. huntsman, huntress.

κυνικός, ῥί, ὄν, dog-like; Cynic, an epithet of Antisthenes and of his school.

κυπάρισσος, ου, ἡ, the cypress.

κύπελλον, ου, τό, cup.

Κύπρος, ου, ἡ, the island of Cyprus.

Κυρηναῖος, α, ου, Cyrenæan, Cyrenaic, i. e. of Cyrene in Libya.

κυριεύω, σω (κύριος), with Gen., become master of.

κύριος, ου, ὁ, lord, master.

Κύρος, ου, ὁ, Cyrus: 1) the Elder (ὁ πρεσβύτερος, p. 4), son of Cambyses, and founder of the Persian monarchy: 2) the Younger, who led an expedition against his brother Artaxerxes II. Mnemon, and fell at Cunaxa, B.C. 401: 3) a river of Armenia, now the Kour.

κύρτος, ου, ἡ, net.

κύτος, ους, τό, 1) any hollow; 2) the shell (of a tortoise p. 58).

κύων, κυνός, ὁ, ἡ, dog.

Κωκυτός, οὔ, ὁ, (verbal of κωκύω), Cocytus, one of the rivers of hell. Pl., the rivers of hell in general, p. 52.

κωλύμη, ης, ἡ, hindering, hindrance. ἐπὶ κωλύμη, a question of stopping the work.

κωλύω, ὕσω, hinder, oppose, forbid.

κωμάζω.

κωμάζω, ἄσω (κῶμος, revel), go in a jovial rout.
κῶμη, ης, ῆ, and κῶμιον, ου, τό, village.
κῶπη, ης, ῆ, (same rt. as Lat. *cap*, hold); 1) handle, 2) oar.
κωφός, ῆ, ὄν, deaf, dumb, deaf and dumb.

Λ.

Λᾶας, ος, ὁ, a stone: ἀπὸ τοῦ λᾶαρος, ὁ λίθος, from the word λᾶας (which means) stone, p. 69.
λαβή, ης, ῆ, grip.
λαβύρινθος, ου, ὁ, labyrinth.
Λάγος, ου, ὁ, Lagus, a Macedonian, father of Ptolemy I., king of Egypt.
λαγχάνω (rt. λαχ), λήξομαι, εἴληχα, ἔλαχον, with Gen. and Acc., obtain (as a thing allotted or assigned to one).
λαγώς, ὦ, and λαγῶς, οὔ, ὁ, hare.
λάθρα, Adv., secretly: (with Gen.) without the knowledge of.
Λάκαινα, ης, ῆ, a Lacedæmonian woman.
Λακεδαιμόνιος, ὁ, Lacedæmonian, Pl. the Lacedæmonians.
Λάκων, ωνος, ὁ, a Lacedæmonian.
Λακωνικός, Laconic, becoming to the Lacedæmonians.
λαλέω, ῆσω, talk, speak; τὰ λαλούμενα, conversation.
λάλος, ον, talkative (esp. about forbidden things, p. 48).
λαμβάνω (rt. ΛΑΒ), λήψομαι, ἔληφα, ἔλαβον, ἐλήμην, ἐλήφην, take, receive, obtain, seize, take up (arms); take (cities); get, catch (in hunting); attain: with eognate Acc., ἐλήφθη λάβην, was held fast, p. 79.
λαμπάς, ἀδος, torch.
λαμπρός, ἄ, ἄν, bright, clear, conspicuous.

λεκτέος.

Δάμψακος, ου, ῆ, Lampsæcus, a city of Mysia, on the Hellespont.
λανθάνω (rt. ΛΑΘ), λήσω, ἔλεθησα, 2 Aor. ἔλαθον, escape notice or detection; with Acc., escape the notice of: with Part. or Adj., unobserved, unknown (the Part. or Adj. being translated as the principal verb); φίλος ἐλάνθανε, he was a friend, unknown to me, p. 27: with Part. and reflexive Pron., unawares, p. 28. μὴ λαθεῖν, to be found out. Midd. with Gen., forget.
Λαομέδων, οντος, ὁ, Laomedon, king of Troy, son of Ilus and father of Priam.
λαός, οὔ, ὁ, the people: Pl. 1) orig. men, = *homines*: 2) the people.
Λαπίθαι, ων, οἱ, the Lapýthæ, a mythical people of Thessaly, celebrated for their war with the Centaurs.
λάρναξ, ακος, ῆ, box, chest, ark; any vessel; boat.
λατόμιαι, ὧν, αἱ, (λᾶς, τέμνω), Latomiæ, the stone quarries near Syracuse, also used as a state prison.
λατρεία, ας, ῆ, service, worship.
λατρεύω, εὔσω (with Dat.), serve, worship.
λάφυρον, ου, τό, booty: gen. in Pl. τὰ λάφυρα, spoils.
λάχανον, ου, τό, vegetables, pot-herbs.
Λέαρχος, ου, ὁ, Learchus, elder son of Athamas and Ino.
λέαινα, ης, ῆ, lioness.
λέβης, ητος, ὁ, cauldron.
λέγω, ξω, say, speak, tell, utter: — κακῶς, revile.
λειμών, ὧνος, ὁ, meadow.
λείπω (rt. λιπ), ψω, Perf. ἐλείπα, Pass. ἐλείμηναι, 2 Aor. ἔλιπον, leave behind, leave: Midd. with Gen., leave, part from.
λεκτέος, α, ον (verbal of λέγω),

λεπτός.	Λύσανδρος.
to be spoken: τὰ λεχτέα, what ought to be said.	λίνας, α, ον, linen.
λεπτός, ἡ, όν, thin.	λιχνεία, ας, ἡ, daintiness, greediness.
Δέρνη, ης, ἡ, Lernē, a marsh or lagoon in Argolis.	λογίζομαι, ἴσμαι (λόγος), reckon, consider.
Λευκοῖα, ας, ἡ (the white or shining goddess), Leucothea, a sea nymph, transformed from the mortal Ino.	λόγιον, ου, τό, oracle, oracular response.
Λευός, ἡ, όν, white.	λογισμός, ου, ό, calculation.
Λεῦκτρα, ων, τά, Leuctra, a city of Bœotia, celebrated for the victory of Epaminondas over the Spartans, B.C. 371.	λόγος, ου, ό (λέγω), word, speech, discourse, argument, story, fable, a remark, an account: Pl. accounts (of money). τῷ λόγῳ, in word, in pretence (opposed to τῷ ἔργῳ.) λόγους ποιεῖσθαι, to confer (with a person).
Λευκώλενος, ον, with white arms.	λογχή, ης, ἡ, lance, spear.
λέων, οντος, ό, a lion.	λοιδορέω, ἤσω, revile.
Λεωνίδας, ου, ό, (patron. fr. λέων), Leonidas, the celebrated king of Sparta, who fell with the 300 at Thermopylæ.	λοιμός, ου, ό, plague.
Λεώς, ώ, ό (Att. for λαός), people.	λοιπός, ἡ, όν, left, remaining. Adv. λοιπόν, at last.
Λεωτυχίδης, ου, ό, Leotychides, king of Sparta, B.C. 491—469.	λουτρον, ου, τό, bath, (lit. an instrument for washing).
λήγω, ξω, cease.	λούω, σω, wash: Midd. wash oneself, bathe.
Λήδα, ας, ἡ, Leda, wife of Tyndareus, mother of Helen and Clytemnestra, and of the Dioscuri (Castor and Pollux).	λόφος, ου, ό, 1) crest of a helmet: 2) crest or ridge of a hill.
λήθη, ης, ἡ, 1) forgetfulness: 2) Lethe, "the river of oblivion", a river of hell.	Λυγκεύς, έως, ό, Lynceus, the son of Aegyptus who was spared by his wife, when the rest were killed.
ληΐζω, ἴσω, rob, plunder.	Λυδία, ας, ἡ, Lydia, a country on the W. coast of Asia Minor: in the wider sense, the Lydian empire, comprising Asia Minor W. of the Halys.
ληστής, ου, ό, robber, pirate.	Λυδός, ου, ό, a Lydian.
ληστικός, ἡ, όν, piratical.	λύκος, ου, ό, wolf.
Λητώ, ους, ἡ, Latona, the goddess, daughter of the Titan Cœus, and mother of Apollo and Artemis.	Λυκούργος, ου, ό (λύκος and ἔργον) Lycurgus. 1) Mythical king of the Edonians of Thrace, driven mad and put to death for his resistance to Dionysus. 2) The great legislator of Sparta, lived before B.C. 800. 3) An Athenian orator, son of Lycophron, lived B.C. 396—323.
λίαν, Adv., excessively, too much, too.	λύπη, ης, ἡ, grief.
λιβανωτός, ου, ό, ἡ, frankincense.	λύρα, ας, ἡ, the lyre (D. of A. s. v.)
Λιβύη, ης, ἡ, Libyā, the Greek name of Africa.	Λύσανδρος, ου, ό, Lysander, the
λίθος, ου, ό (ἡ), stone.	
λίχνον, ου, τό (lit. fan), basket, hurdle, cradle.	
λίμνη, ένος, ό, harbour.	
λίμνη, ης, ἡ, lake, pool.	
λιμός, ου, ό, hunger, famine.	

Λυσίας.

Spartan general who finished the Peloponnesian war, B. C. 404, died B.C. 395.

Λυσίας, ου, ὅ, Lysias, a celebrated Attic orator, lived B.C. 458—378.

Λυσικλῆς, οὗς, ὅ, Lysicles, an Athenian, p. 79.

Λυσίμαχος, ου, ὅ, Lysimachus, an Athenian, father of Aristides.

λύσσα, ης, ῆ, frenzy, madness.

λύω, ύσω, λέλυκα, Pass. λέλυμαι, 1 Aor. Pass. ἐλύτην, loose, set free, solve (a riddle), open (a letter), break (ranks): ὑπόσχεσιν, fulfil a promise.

Μ.

Μαγνησία, ας, ῆ, Magnesia (on the Mæander), a city of Lydia.

Μάγος, ου, ὅ, a Magian, a class of religious leaders among the Medes.

μάζα, ης, ῆ, barley-bread, a barley-cake.

μάθημα, ατος, τό (rt. μαθ in μανθάνω), teaching, lesson, learning: Pl. sciences.

μαθητής, οῦ, ὅ, disciple.

Μαία, ας, ῆ, Maia, daughter of Atlas and Pleione, the eldest of the Pleiads, and the mother of Mercury.

μαιεύομαι (μαία, a nurse), εύσομαι and μαίσομαι, ώσομαι, preside over births, deliver, nurse.

μαίνομαι, μανήσομαι, and οὔμαι, μέμνηνα, ἐμίχην, go mad. μέμνηνα, am mad.

Μαίρα, ας, ῆ, Mæra, the favourite dog of Icarus, transformed into the constellation of Canis Minor.

μάκαρ, αρος, ὅ, ῆ, blessed, happy, οἱ μάκαρες, the blessed (gods): Homeric Dat. Pl. μυχάρεσσι, p. 28.

Μακεδονία (sc. χώρα), Macedonia.

Μεγαβάρης.

Μακεδονικός, ῆ, ὄν, Macedonian.

Μακεδών, ὄνος, ὅ, a Macedonian.

μακρολογέω, make a long speech.

μακρός, ὁ, ὄν, long. μακρὰ τείχη, long walls, i. e. parallel walls connecting a city with its port, especially Athens and the Piræus.

μάλα, Adv., very. Comp. μᾶλλον, more: μᾶλλον τι, the more. Sup. μάλιστα, most, above all others.

μαλακία, ας, ῆ, softness, effeminacy, cowardice.

μαλακός, ῆ, ὄν, soft, smooth.

μαλλός, ου, ὅ, a lock of wool.

Μάνης, ους, ὅ, Manes, a slave of Diogenes.

μανθάνω (rt. μαθ), μαθήσομαι, μάζηκα, 2 Aor. ξμαθον, learn. μαντεῖον, ου, τό, oracle.

μαντεύομαι, σομαι (μάντις), (lit. to be a seer, or act the seer): with Acc. 1) consult (as an oracle): 2) give or utter an oracle.

μαντικός, ῆ, ὄν, belonging to a prophet or seer; ῆ μαντική, divination.

Μαντίνεια, ας, ῆ, Mantinæa, a city of Arcadia, celebrated for the battle in which Epaminondas fell, B.C. 362.

μάντις, εως, ὅ, seer, prophet.

Μαραθών, ὄνος, ὅ and ῆ, Marathon, a village and plain on the NE. coast of Attica, famous for the victory of the Athenians over the Persians, B.C. 490.

μαστεύω, εύσω, search for.

μαστιγέω, ώσω, and μαστίζω, ἴσω, (μάστιξ, a whip), scourge, whip.

μάχη, ης, ῆ, fight, battle.

μάχουμαι, έσομαι and ῆσομαι, Att. οὔμαι, Perf. μεμάχεσμαι and μεμάχημαι, fight, contend; Intr. with Dat. of person; also Trans. with cognate Acc. μάχην.

Μεγαβάρης, ου, ὅ, Megabates, a Persian satrap.

μεγαλοπρεπής.

μεγαλοπρεπής, ἐς, (Adv. — ὦς), magnificent.

μεγαλοφρόνως, magnanimously. Comp. -φρονέστερον.

μεγαλόφρων, ον, magnanimous, proud.

Μεγαρεύς, ἐώς, ὁ, Megarian, a man of Megara.

Μέγαρα, ὦν, τὰ, Megära, a city of Peloponnesus, on the Isthmus.

μέγας, ἄλη, α, (Comp. μείζων, contr. fr. μεγάλων: Sup. μέγιστος), great: as a surname, the Great = Lat. *Magnus*, p. 3.

μεγαφρονέω, ἦσω, be high minded, elated.

μέγεθος, ους, τό, greatness, size.

μέγιστος, η, ον, Sup. of μέγας. greatest, largest, very great, very large.

μέδιμνος, ου, ὁ, *medimnus*, a dry measure, just a bushel and a half.

μέθυ, ης, ἡ, drunkenness.

μεῦ-ίτημι, let go, release.

μεῦ-ίστημι, Trans. remove, alter: Intr. remove, get away, be off, pass or go over, p. 81.

μέθοδος, ου, ἡ, method, system, trick.

μεθύσκω, ὦσω (and other tenses as if fr. μεθύω), intoxicate.

Midd. drink freely, be drunk: (also, in a lesser degree), cheer oneself with wine, p. 48.

μειδιάω, ἄσω, smile.

μεζώνως, Adv., on a larger scale, p. 81.

μεζίων, ον (fr. μεγάλων), greater.

μεράκιον, ου, τὸ, boy, youth.

μείων, ον, less. Comp. of μικρός.

μέλας, αῖνα, αν, black.

μέλει μοί τινος, I care for it.

Imperf. ἔμελε, Fut. μελήσει.

μελεῖζω and μελλίζω, ἴσω (μέλος), dismember, tear limb from, limb.

μελετή, ἡς, ἡ, care, practice.

Μεσσήνιος.

μέλι, ιτος, τό, honey.

Μελικέρτης, ους, ὁ, Melicertes, younger son of Athamas and Ino, was transformed into the sea-god Palaemon.

μέλλω, ἦσω, 1) to be about to (do, or happen), to have to (do anything = German *sollen*): with Inf. Pass. am on the point of being &c.: 2) delay. τὸ μέλλον, τὰ μέλλοντα, what is coming, the future.

Μελπομένη, ης, ἡ (singing), Melpomene, the Muse of Tragedy.

μέλος, ους, τό, 1) member, limb: 2) tune, song.

μέφομαι, ψομαι, with Dat., blame.

μέν, particle, marking a clause to be followed by one containing (δὲ but); generally untranslated; (but when emphatic) indeed, on the one hand. For ὁ μὲν, see ὁ. (Deriv., probably = μένε, stop, wait.)

Μενεκράτης, ους, ὁ, Menecrates, a Syracusan physician at the court of Philip of Macedon, B.C. 359—333.

Μενέλαος, ου, ὁ, Meneläus, king of Sparta, brother of Agamemnon.

μέντοι, however.

μένω, μενῶ, 1 Aor. ἔμεινα, Perf.

μεμνήνα, remain, abide.

μερίς, ἰδος, ἡ, part, portion.

μέρος, ους, τό, part: ἐν τῷ μέρει, partially, in some measure.

μεσημβρία, ας, ἡ (μέσος, ἡμέρα), mid-day, noon, the South.

μεσημβριζω, ἴσω, rest at noon.

μεσogaία, ας, ἡ, inland.

μέσος, η, ον, middle. ἀνὰ μέσον, up or in the middle, through τὸ μέσον, in the centre, p. 75. ἐν μέσῳ, in the midst. εἰς μέσον, forward, forth.

Μεσσήνιος, α, ον, Messenian, i. e. of Messene (Μεσσήνη), the S.W. district of Peloponnesus.

μετά.	μηνύω.
μετά, Prep. I. With Gen., with, in the midst of, with the help of. II. With Acc., to: after (a person, time, or any thing, in order of succession): μετ' ἡμέραν, the day after, on the return of day: μετὰ ταῦτα, Adv., after this, next.	μετριότης, ἡτος, ἡ, moderation, simplicity, commonness. μέτριος, α, ον (μέτρον), moderate. μετρίως, Adv. in moderation. μῆχειν, to be moderate. μέτρον, ου, τό, measure. μέτωπον, ου, τό (μετὰ, ὦψ, i. e. behind the eyes): 1) forehead: 2) face.
μετα-βαίνω, go over. μετα-βάλλω (lit. thrown round, turn round), transform, change (trans. and intr.); with Acc. of relation, τὴν μορφήν, in form, p. 54. Midd. = Intrans. Act. μεταβολή, ἡς, ἡ, alteration, change. μετα-γινώσκω, change one's mind, repent.	μέχρι and μέχρις, 1) with Gen., up to; μέχρι τινος, for some time. 2) Conj., until, so long as. μή, 1) not, in dependent sentences. 2) Interrog. (= is it not so?), gen. untranslated: in dependent questions, whether (or no).
μετα-γράφω, alter (in a letter), p. 84. μετα-δίδωμι, share with: τινί τινος, allow. μετα-λαγχάνω, with Gen., obtain. μετ-αλλάσσω, change, end: with τὸν βίον, end one's life, die. μετα-μέλει, Impers. with μοι, σοι, αὐτῷ, repent.	μηδαμῶς, Adv., by no means. μηδέ, nor, not even. Μήδεια, ας, ἡ, Medēa, daughter of Aeëtes and wife of Jason. μηδεὶς, μηδεμία, μηδέν, no, none, no one, nothing.
μετ-ανίστημι, remove (properly to a higher place), translate. μεταξύ, Adv. with Gen., between. μετα-πέμπω, send forth: Midd. send for: Pass. be fetched. μετα-στρέφω, turn about or away, return.	μηδέποτε, never. μηδέπω, not yet. Μηδικός, ἡ, ὄν, Median. μηδισμός, οὔ, ὁ, Medism, i. e. favouring or having treasonable relations with the Persians.
μετα-σχηματίζω, ἴσω, (σχήμα) transform. μετα-φέρω, carry over, transfer. μεταφορικῶς, in a transferred sense, metaphorically. μετ-έρχομαι, (= <i>persequor</i>), go after, pursue, take vengeance on, p. 66 (sc. Περίαν). μετ-έχω, with Gen., partake, share in.	Μῆδος, ου, ὁ, Mede, Median, (of Media in Asia, the country E. of the Tigris-valley), often used as synonymous with 'Persian' in the wide sense, p. 77.
μετέωρος, ον (ἀήρ), in the air, aloft, high, lofty. τὰ μετέωρα, celestial things (e. g. astronomical and meteoric phenomena): hence Eng., <i>meteor</i> , <i>meteoric</i> .	μηκέτι, no longer, no more. μηλέα, ας, ἡ, apple-tree. μήκος, ους, τό, length. μήλον, ου, τό, an apple. μήν, Adv., surely, however: καὶ μήν, and surely, and yet = <i>atque</i> : οὐ μήν, not however. μήν, μηνός, ὁ, month. μήνις, ἰδος, ἡ, anger. μηνυτής, οὔ, ὁ, informer. μηνύω, ὕσω, with Acc. of the thing, Dat. of the person, 1) inform (as a spy or informer), tell, (obj. Pers.); inform of (obj. thing),

μήποτε.

shew: αὐτῷ τοῦτο ἐμήνυσε, gave him this information, or told him this: 2) declare, decide (as an oracle).

μήποτε, Adv., never.

μηρός, οὔ, ὁ, thigh.

μήτηρ, μητρός, ἡ, mother.

μητρυνιά, ἄς, ἡ, step-mother.

μηχανή, ἥς, ἡ, device, resource, machine; esp. an engine of war.

μία, one, Fem. of εἷς.

μίγνυμι, μίξω and ξομαι, Perf. Pass.

μέμιγμαι, 1 Aor. Pass. ἐμίχην, 2 Aor. Pass. ἐμίγην, mix, mingle.

Μίθρας, ου, ὁ, Mithra, the Persian sun-god.

μικρός, ἄ, ὅν, little, small. Neut., a little: κατὰ μικρόν, little by little.

Μίλητος, ου, ἡ, Miletus, a city of Ionia.

Μιλτιάδης, ου, ὁ, Miltiades, the celebrated Athenian general, victor at Marathon, B.C. 490.

μιμνήσκω (rt. μνα, μνη), μνήσω, with Gen. of thing, remind, put in mind. Perf. Midd. and Pass. μέμνημαι, remember, mention.

Μίνως, ωος, Acc. ω, ὁ, Minos, mythical king of Crete and legislator, and after death a judge of hell.

Μινώταυρος, ου, ὁ (the bull of Minos), the Minotaur, a fabulous monster in Crete, half man half bull, slain by Theseus.

μισέω, ἦσω, hate.

μισητός, ἡ, ὅν, hated.

Μίσης, ου, ὁ, Mises, a Persian.

μισθός, οὔ, ὁ, pay, wages.

μισθόω, ὥσω, hire.

μῖσος, ους, τό, hatred.

μνήμα, ατος, τό, memorial, monument, tomb.

μνημεῖον, ου, τό, monument.

μνήμη, ἡς, ἡ, memory, remem-

μῦθος.

brance. διὰ μνήμης ἔχοντες, bearing in mind.

μνημονεύω, σω (μνήμων), call to remembrance (lit. be mindful of): mention, record, dwell upon.

μνημοσύνη, ἡς, ἡ, 1) memory: 2) Mnemosýne, goddess of memory, mother of the Muses.

μνήμων, ου, mindful, with a good memory: epithet of Artaxerxes II. μνησικακέω, ἦσω (μιμνήσκω, κακός), bear ill will.

μνηστεύω, court, woo, visit.

Μοῖραι, αἱ, the Fates, 3 goddesses who allotted the destinies of gods and men.

Μολοσσοί, ὧν, οἱ, the Molossians, a people of Epirus.

μονάς, ἄδος, ἡ, a unit.

μονή, ἡς, ἡ (μένω), delay.

μόνον, Adv., only.

μόνος, η, ου (μένω), alone, unaided, hardly.

μονοσάνδαλος, ου, ὁ, ἡ, a person wearing only one sandal.

μόριον, ου, τό (dim. of μέρος), a small portion.

μόρος, ου, ὁ, fate.

μορφή, ἡς, ἡ (= *forma*), form, shape.

Μοῦσα, ἡς, ἡ, 1) a Muse: 2) song. Pl. the Muses, the 9 daughters of Mnemosýne (Memory), patron deities of music, poetry, and literature.

μουσικός, ἡ, ὅν, pertaining to the Muses, musical. Subst. ὁ, a musician: ἡ μουσική and τὰ μουσικά, music.

μουσικῶς, Adv., intellectually (in a way worthy of the Muses).

μοχλῆρός, ἡ, ὅν, wretched, wicked.

μυελός, οὔ, ὁ, marrow.

μυθικός, ἡ, ὅν, mythical, fabulous.

μυθολογέω, ἦσω, relate (as a myth).

μυθολόγος, ου, ὁ, mythologer, relater of myths or fables.

μῦθος, ου, ὁ, a fable.

μυία.

- μυία, ας, ἡ, a fly.
 Μυκάλη, ἡς, ἡ, Mycæle, a promontory on the W. coast of Asia Minor, where the Greeks defeated the Persian fleet, B.C. 479.
 Μυκῆναι, ὧν, αἱ, Mycenæ, the chief city of Argolis in the heroic age.
 Μύλασα, ὧν, τὰ, Mylasa, a city of Caria.
 Μύνδος, ου, ἡ, Myndus, a city of Caria.
 Μύνδος, α, ου, a Myndian, of Myndus.
 Μυσοῦς, οὐντος, ἡ, Myus, a city of Caria.
 μυριάς, ἄδος, ἡ, a myriad = 10,000; the Greek indefinite for a large number.
 μυρίω, α, ου, countless. μυρίω, 10,000 times, (indef.)
 Μυσία, ας, ἡ, Mysia, the NW. district of Asia Minor.
 Μύσιος, α, ου, Mysian.
 Μυσός, οὔ, ὁ, a Mysian.

N.

- Ναι. yes! true!
 Νάξος, ου, ἡ, Naxos, an island in the Aegean, one of the Cyclades, sacred to Dionysus.
 ναός, οὔ, ὁ, temple.
 νάρκη, κος, ὁ (= *ferula*), a hollow reed.
 ναυαρχέω, ἥσω, command (a ship).
 ναύκληρος, ου, ὁ, pilot, master of a ship, skipper, p. 40.
 ναυμαχέω, ἥσω (νῆυς, μάχη), fight (in a naval battle).
 ναυμαχία, ας, ἡ, seafight.
 ναῦς, νεώς, ἡ, ship.
 ναυτικός, ἡ, ὅν, naval; τὸ ναυτικόν, the fleet.
 νεανίας, ου (νέος), youth, young man.
 νεανίσκος, ου (dim. of νεανίας), youth, young man.

νικάω.

- νεῖκος, ους, τό, strife, contention.
 Νεῖλος, ου, ὁ, the river Nile.
 νεκρός, ἄ, ὅν, dead. Subst. a dead person, a corpse.
 νέκταρ, ατος, τό, nectar, the drink of the gods.
 Νεμέα, ας, ἡ, Nemæa, a valley in Argolis.
 Νέμεος, α, ου, Nemean, i. e. of Nemea: τὰ Νέμεα, the Nemean games, celebrated every 2nd and 4th year at Nemea.
 νέμω, νεμῶ and ἥσω, 1 Aor. ἐνεμα, Perf. νενέμηκα, divide, deal out; feed (flocks or herds), pasture (trans.). Midd. feed, pasture. (intrans.).
 νέος, α, ου, young; under age, p. 83: new.
 νεῦμα, ατος, τό, nod, wink, hint.
 νεφέλη, ἡς, ἡ, and νέφος, ους, τό, cloud.
 νεώς, ὦ, ἡ, Attic = νηός, temple.
 νεωστί, Adv., newly, lately.
 νεωτερίζω, make an insurrection, attempt a revolution.
 νεωτερισμός, οὔ, ἡ, insurrection, revolution.
 νεώτερος (Comp. of νέος), new, fresh, strange: νεώτερόν τι ποιεῖν (= *gravius statuere*), take extreme measures.
 νήπιος, ου (ἄν, not, ἐπ, speak = *infans*), infant, little, young.
 Νηρεύς, ἑως, ὁ, Nereus, an aged sea-god, son of Pontus and Gaea (Sea and Earth).
 Νηρηίδες, ὧν, αἱ, Nereïdes, sea-nymphs, daughters of Nereus.
 νησιώτης, ου, ὁ, islander.
 νῆσος, ου, ἡ, island.
 νηφάλιος, α, ου, (νήφω), sober, discreet.
 νικάω (νίκη), ἥσω, conquer; with Acc. both of the foe and the victory: μάχην νικᾶν, to win a battle; μ. Ῥωμαίους νικᾶν, to defeat the Romans in battle:

νίκη.

Ὀλύμπια νικᾶν, to gain an Olympic victory: νικῶν, victorious.

νίκη, ης, ἡ, victory.

νικητής, οὔ, ὁ, victor.

Νικάνωρ, ορος, ὁ, (the Conqueror), Nicānor, a Macedonian officer in the service of Philip and Alexander.

Νικίων, ωνος, ὁ, Nicion, a Macedonian general.

Νιόβη, ης, ἡ, Niōbe, daughter of Tantalus, and wife of Amphion, an example of divine vengeance.

Νίσος, ου, ὁ, Nisus, son of Pandion, a mythical king of Megara.

νοέω, ἴσω, perceive, think, come to one's senses; mean, signify.

νομίζω, ἴσω (νόμος), ordain as a law; believe, consider, esteem, account. νομιζόμενος, η, ου, accustomed, wonted: Neut. Pl. τὰ νομιζόμενα, customs.

νόμιμος, η, ου, lawful, established by law. τὰ νόμιμα, customs, institutions.

νόμος, ου, ὁ (νέμος), law, custom.

νόος, νοῦς, οὔ, ὁ, mind.

νοσέω, be sick, be ill (with cognate Acc. νόσον, of a disease).

νόσημα, ατος, τό, sickness.

νοσηματικός, ἡ, ὁν, sickly: delicate (in health).

νόσος, ου, ἡ, illness, disease, pestilence.

νύκτωρ, Adv., by night.

νυμφεύω (νύμφη), 1) Act. marry, lit. be a bride, said of the woman, with Dat. of the man: 2) Midd. marry, take to oneself a wife, said of the man, with Acc. of the woman.

νύμφη, ης, ἡ, bride.

νυμφίος, ου, ὁ, bridegroom.

νῦν, Adv., now: οἱ νῦν, those of the present day.

νύξ, νυκτός, ἡ, night.

ξυμπρέσβευς.

νώτος, ου, ὁ, back; hinder side, p. 48.

Ξ.

Ξανθίππη, Xanthippe, the wife of Socrates.

Ξάντιππος, ου, ὁ, Xanthippus, an Athenian, father of Pericles.

ξένη, ης, ἡ (χώρα), a foreign country: ἐπὶ τῆς ξένης, abroad.

Ξενιάδης, ου, ὁ, Xeniades, a Corinthian, who purchased the philosopher Diogenes, and afterwards set him free.

ξένος, ου, ὁ, foreigner, stranger, guest, host: friend, by ties of hospitality. ὦ ξένε, my friend, my good sir (like the American *stranger*!).

Ξενοφών, ὄντος, ὁ, Xenophon, son of Gryllus, the celebrated Athenian philosopher, general, and historian, a disciple of Socrates, lived B.C. 444 (about) — after B.C. 360.

Ξέρξης, ου, ὁ, Xerxes, king of Persia, son and successor of Darius Hystaspis.

ξηραίνω, ανῶ, Perf. Pass. ξηγήραμαι, dry, dry up.

ξηρός, ἄ, ὁν, dry.

ξίφος, ους, τό, sword.

ξυγγενής, ἐς = συγγενής, kindred. ξυγκατ-αίρῶ, join with (another) in destroying or removing.

ξυγκατ-εργάζομαι, aid in effecting his purpose, p. 83.

ξύλινος, η, ου, wooden.

ξύλον, ου, τό, a log, timber: Pl. logs.

ξύμαχία, ας, ἡ, alliance, confederacy.

ξύμαχος, ου, (ξύν, μάχομαι), Attic for σύμαχος, allied with. Subst. ally.

ξυμμετ-έχω, take part in.

ξυμπρέσβευς, εως, ὁ, colleague (in an embassy).

ξύν.

ξύν = σύν: for compounds with
 ξυμ and ξυν, see συμ and συν.
 ξυνειργασμένος (Perf. Pass. Part.
 of συνεργάζω), wrought, squared
 (stones).
 ξυνεπενεχθέντα, τὰ, the calamities
 that befel: fr. συμφέρω.
 ξυνεπ-αιτιάομαι, join in an ac-
 cusation (besides another).
 ξυνεπαν-ίστημι, Trans., raise up
 together; Intr., rise up together
 (in revolt).
 ξύνεσις, εως, ἡ, understanding.
 ξυνετός, ἡ, σύν, intelligent.
 ξυνίστημι, see συνίστημι.
 ξυνομολογέω, ἡσω, consent, agree,
 confess.

Ο.

Ὅ, ἡ, τό, Def. Art. 2nd and 1st
 Decl., the; sometimes = Poss.
 Pron. ὁ μὲν — ὁ δέ (without a
 Subst.) the former — the latter,
 the one — the other; ὁ δὲ
 alone, but the other; (with a
 Subst.), the —, but —; (with a
 proper Noun, *e. g.*) ὁ μὲν Κύ-
 ρος, Cyrus, ὁ δὲ Κλέαρχος, but
 Clearchus. τὸ introduces a word
 or phrase quoted, *e. g.* τὸ χαί-
 ρειν, the word "hail".
 ὀβολός, οὔ, ὁ, obol, a Greek weight
 and coin, 1—6th of the drachma;
 worth about 1½ d.
 ὀγδοός, η, ον, eighth.
 ὀγκάζομαι, ἡσσομαι, bray.
 Ὀγκηστός, οὔ, ὁ, Oncestus, a city
 of Boeotia.
 ὅδε, ἧδε, τόδε, Dem. Pron. 2nd
 and 1st Decl., this (referring to
 what follows): followed by Art.
 ὅδε ὁ ἀνὴρ, this man.
 ὀδεύω, σω, journey, travel.
 ὀδμή, ἡς, ἡ, smell, scent.
 ὁδός, οὔ, ἡ, way, road, journey.
 ὀδούς, ὄντος, ὁ, tooth.
 ὀδύνη, ης, ἡ, pain.

οἶος.

ὀδύρομαι, οὔμαι, bewail oneself,
 lament, bewail (also Trans.).
 ὅθεν, Adv., whence, wherefore.
 Οἶαγρος, ου, ὅ, Oeāger, a mythi-
 cal king of Thrace, father of
 Orpheus.
 οἶδα (2 Perfect fr. rt. *Fiδ*, see),
 Inf. εἰδέναι, Part. εἰδώς, know;
 (with ποιεῖν) know how = can.
 οἶκαδε and οἰκόνδε, Adv., home
 (lit. to the house).
 οἰκεῖος, α, ον (οἶκος), one's own,
 native, natural; Subst. ὁ —, re-
 lation, οἶ —, one's family: ἡ —
 (γῆ), one's native land, home.
 οἰκέτης, ου, ὁ, a domestic slave.
 οἰκέω, ἡσω, dwell, inhabit. ἡ
 οἰκουμένη, the (inhabited) world.
 οἰκημα, ατος, τό, dwelling, cham-
 ber.
 οἰκήτωρ, ορος, ὁ, inhabitant.
 οἰκία, ας, ἡ, house, household,
 family.
 οἰκοδόμημα, ατος, τό, building,
 structure.
 οἰκοῦεν, from home, of one's own
 (goods).
 οἶκοι, Adv. (old Dat. of οἶκος),
 at home.
 οἶκος, ου, ὁ, house, household, fa-
 mily.
 οἰκτεῖρω, ερῶ, 1 Aor. ὤκτειρα,
 pity, compassionate.
 οἰκτρός, ά, ὄν (οἶκτος, ὁ, pity),
 lamentable.
 οἶμοι, ah me! alas for me! used
 by the Tragedians: mock tragic
 in the fable at p. 46.
 οἶνοποιεῖα, ας, ἡ, wine-making.
 οἶνος, ου, ὁ, (= *vinum*), wine.
 οἶνωσις, εως, ἡ (οἶνος), love of
 wine, intemperance.
 οἶομαι, ἡσσομαι, think, suppose:
 οἶμαι, so I think; in my opi-
 nion.
 οἶον, Adv. (prop. Acc. Masc. of
 οἶος, *sc.* τρόπων), for example.
 οἶος, α, ον, what sort of! what!

οἷς.	ἔπη.
(= Lat. <i>qualis</i>): Rel. after τοῖος, as: οἷός τέ εἰμι, I am able; οἷα, as is (was) natural.	ἄμνυμι, ἄμνυμαι, 1 Aor. ἄμνοσα, Perf. ἄμώμοκα, swear.
οἷς, οἷός, ὅ, ἡ, sheep Att. contr. fr. οἷς (= οὐν).	ὅμοιος, α, ον, like, similar, equal. Fr. ὁμός.
ὄϊστευμα, ατος, τό, arrow.	ὁμοίως, in like manner, alike, at once, p. 80.
ὄϊστός, οὔ, ὁ, arrow.	ὁμολογέω, ἡσώ, agree, grant, confess.
ὀχομαι, ἡσομαι, ὤχημαι, (ὤχηκα rare), go, am gone, am off to.	ἐμολογία, ας, ἡ, agreement, condition: Plur. terms.
ὀκτάμηνος, ον, and ὀκταμηνιαίος, ον, eight months old.	ὁμός, ἡ, ἐν, the same.
ὀλίγος, η, ον, little; ὀλίγον, as Adv. of time and space, a little, shortly. παρ' ὀλίγον, within a little; all but.	ὁμόσε, Adv., together: lit. to the same place: χωρεῖν, to go to meet (in battle), with Dative.
ὀλαάς, ἄδος, ἡ, a ship of burthen, a merchant ship.	ὁμοτράπεζος, ου, ὁ, (ἑμός, τράπεζα), a fellow-banqueter.
ὅλος, η, ον, whole: τὰ ὅλα, the whole cause or issue.	ὁμοῦ, Adv., together. Fr. ὁμός.
*Ὀλυμπία, ας, ἡ, Olympia, a plain in Elis, where the Olympic games were held: derived fr. Ὀλύμπιος, q. v.	ὁμόφυλος, ὁ, ἡ, of the same race.
*Ὀλυμπιονίκης, ου, ὁ, an Olympic victor.	ὁμώνυμος, ὁ ἡ, namesake.
*Ὀλύμπιος, α, ον, Olympian (esp. as an epithet of Jove); τὰ Ὀλύμπια, the Olympic Games.	ὁμως, Adv, however, nevertheless.
*Ὀλυμπος, ου, ὁ. Olympus, a mountain. 1. In Greece, on the NE. border of Thessaly. 2. The Mysian Olympus, in the N. of Asia Minor.	ὄν, ὄντος, τό (Neut. of ὄν, Pres. Part. of εἶμι), the reality.
ὀμαλός, ἡ, ὄν, alike, even, equal.	ὄναρ, τό (indeclin.), a dream.
ὀμαλῶς, evenly, unanimously.	ὀνειδίζω, ἴσω, reproach, upbraid.
ὀμβρος, ου, ὁ (= imber), rain, storm of rain.	ὀνειδος, ους, τό, reproach.
*Ὀμηρος, ου, ὁ, Homer, the father of epic poetry.	ὄνειρος, ου, ὁ, dream, vision.
ὀμιλέω, ἡσώ, associate with.	ὀνείημι (rt. ON), ὀνήσω, 2 Aor. Midd. ὠνήμην or ὠνάμην, benefit. Midd., gain profit or advantage.
ὀμιλητής, οὔ, ὁ, companion, disciple.	ὄνομα, ατος, τό, name: Acc. by name.
ὀμιλία, ας, ἡ, intercourse.	ὀνομάζω, ἄσω, call, name.
ὀμιλος, number, crowd. ὁ πολὺς ὀμιλος (= vulgus), the common herd, men in general.	ὀνομαστί, Adv., by name.
ὀμίχλη, ης, ἡ, mist, spray, p. 64.	ὀνομαστός, ὄν, (verbal of ὀνομάζω), renowned.
ὀμμα, ατος, τό, eye.	ὀνος, ου, ὁ, ass.
	ὄντως, Adv., really, in reality. ἡ ὄντως εὐδαιμονία, real happiness, p. 35.
	ὄνουξ, υχος, ὁ, nail, claw, talon.
	ὀξέως, Adv., quickly, suddenly (= vulg. sharp in 'look sharp').
	ὀξύς, εἶα, ὅ, sharp, quick. τὰ ὀξέα, the suddenness.
	ὀξύτης, ητος, ἡ, sharpness, quickness.
	ὅπη, Adv., in whatever way.

ὀπισθεν.

ὀπισθεν, Adv. with Gen., behind.
 ὀπίσω, Adv., backwards, back.
 ὀπλίζω, ἰσω, arm (trans.). Midd.
 arm (intrans.).
 ὀπλίτης, ου, ὁ, hoplite, the Greek
 heavy-armed foot-soldier.
 ὀπλον, ου, τό, a weapon: Pl. arms.
 ὀποι, Adv., whither: in what posi-
 tion (e. g. of honour, p. 85).
 ὀποῖος, α, ου, of what sort.
 ὀπόσος, η, ου, so great; so much;
 how great, how much, as great
 or much as. Pl. as many as.
 ὀπέταν, with Subj., when.
 ὀπότε, Conj., when.
 ὀπότερος, α, ου, which of the two.
 ὀπου, Adv., where: with Gen., in
 what part of, whereabouts in.
 ὀπώρα, ας, ἡ, autumn, harvest.
 ὀπως, 1) Adv., how: 2) Conj.,
 that, how that, in order that.
 ὀράσις, εως, ἡ, sight.
 ὀράω, defective: Imperf. ἐώρων,
 Perf. ἐώρᾱχα, Fut. (fr. rt. σπ)
 ὀφομαι, Perf. Pass. ὠμμαι, 1 Aor.
 Pass. ὤφωην, 2 Perf. ὀπωπα;
 2 Aor. (fr. rt. ἰδ = Fιδ) εἴ-
 δον, see. ὀρᾶν ὀπως, to see that:
 ἡδῖον ὀρᾶν, to prefer.
 ὀργή, ἡς, ἡ, anger, rage, passion:
 μετ' ὀργῆς, angrily.
 ὀργίζομαι, ἰούμαι (Midd. of ὀργί-
 ζω, enrage), with Dat., become
 or be angry, enraged, incensed.
 ὀρεινός, ἡ, ἐν (ὄρος), mountain-
 ous.
 ὀρθός, ἡ, ὄν, Adv. ως, upright,
 right: κατὰ τὸ ὀρθόν, according
 to right, by rights.
 ὀρθόω, σω, set up, set right, di-
 rect.
 ὀρθρος, ου, ὁ, dawn, morning.
 ὀρίζω, ἰσω (ὄρος), bound. Midd.
 define. (Hence horizon).
 ὄριον, ου, τό (dim. of ὄρος), bor-
 der. Pl. parts.
 ὄρκος, ου, ὁ, oath.
 ὀρμάω, ἦσω, set in motion, start

ὅτε.

(trans.). Midd. set about, be
 eager for, start (intr.), proceed
 to, attack.
 ὄρμη, ἡς, ἡ, impulse, zeal, scheme.
 ὄρνις, ἰζος, ὁ, ἡ, bird, hen.
 Ὀρόντης, ου, ὁ, Orontes, a Persian
 noble, son-in-law of Artaxerxes.
 ὄρος, ου, ὁ, boundary.
 ὄρος, ους, τό, mountain, chain of
 mountains.
 ὄροφή, ἡς, ἡ, and ὄροφος, ου, ὁ,
 roof.
 ὄρνυξ, ὕγος, ὁ, quail.
 ὀρύσσω, ξω, ὀρύσχυα, dig.
 ὀρφανός, 3. and 2. bereft.
 Ὀρφεύς, ἑως, ὁ, Orpheus, son of
 Oeager and Calliope, the great
 mythical bard of Greece.
 ὀρχέομαι, ἡσομαι, dance.
 Ὀρχόμενος, ου, ἡ, Orchomenus, a
 city of Boeotia.
 ὅς, ἡ, ὅ, Rel. Pron., who, which;
 ὅς ἄν (= quicumque), whoever.
 ὁσιος, α, ου, holy.
 ὀσιότης, ἡτος, ἡ, uprightness.
 ὀσμῆ, ἡς, ἡ, smell, scent, stench.
 ὅσον, Adv., as far as.
 ὅσος, η, ου, how great? how much?
 so great, so much, so, as. ὅσον.
 ὅσα, as (after *as much*), what.
 ὅσος μὴ, excepting what. Pl. all
 who.
 ὅςπερ, ἥπερ, ὅπερ, Rel. Pron.
 (gen. in dependent sentences),
 who, what, which (περ = in
 fact, indeed, actually).
 ὀστέον, ου, τό, bone.
 ὅστις, ἥτις. ὅ τι, whoever, who
 (of all others), what.
 ὅστιςοὔν, whosoever.
 ὀστρακίζω, ostracize, i. e., banish
 by ostracism. See p. 130.
 ὀστρακον, ου, τό, a piece of pot-
 tery; a vote of ostracism.
 ὅταν, with Subj., when.
 Ὀτάνης, ου, ὁ, Otanes, a noble
 Persian, son of Pharnaspes.
 ὅτε, Conj., when.

ὅτι.

ὅτι, Conj., that, because; not translated before a dependent speech in the oratio directa (e.g. p. 4): with Superl. = ὡς, as — as possible, like Lat. *quam*.

ὅτου, ὅτω = οὕτινος, ὥτινι, Gen. and Dat. of ὅστις.

οὐ, οὐκ, οὐχ, not, no! οὐ μὴν ἀλλὰ, nevertheless.

οὐ, Adv., where.

οὐδαμῇ (ῆ), Adv., nowhere, (in no direction).

οὐδαμοῦ, Adv., nowhere, (in no place).

οὐδαμῶς, Adv., by no means.

οὐδέ, nor, no more, not even; neither — nor: οὐδ' ὡς, not even so.

οὐδεὶς, οὐδεμία, οὐδέν, no (one), none: οὐδέν, Adv. not at all:

οὐδὲν χεῖρον, it is none the worse.

οὐδέποτε, and οὐδεπώποτε, Adv., never.

οὐκέτι, Adv., no more, never again.

οὐκ οὖν, properly interrogative, (is it) not (so) then? hence illative, then, therefore.

οὐμνεοῦν, Adv., not at all.

οὖν, logical particle, therefore, then.

οὐποτε, Adv., never.

οὐπω, Adv., not yet.

οὐρά, ἄς, ῆ, tail.

Οὐρανία, ἄς (Ion. ῆ, ῆς) ῆ, (heavenly), Urania, the Muse of astronomy.

οὐρανός, οὐ, ὁ, heaven.

οὖς, ὠτός, τό, Pl. ὠτα, ear.

οὐσία, ἄς, ῆ, power, substance.

οὔτε, not even, neither: οὔτε — οὔτε, neither — nor.

οὔτοι, Adv., not at all.

οὗτος, αὐτή, τοῦτο, Dem. Pron., this; with Art. and Noun, οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος, this man. (Stem *τοτο*, a reduplication of *το*, the stem of the article ὁ, ῆ, τὸ).

Παλαίμων.

οὔτω, and οὔτως, so, thus; οὐκ οὔτω τι, not so much, p. 92.

οὐχί, Adv., not.

ὄφελος, οὖς, τό, profit, use, advantage.

ὄφθαλμός, οὔ, ὁ, eye. εἰς ὄφθαλμοὺς ἐλθεῖν, to be admitted to the presence (lit. sight) of.

ὄφις, εὠς, ὁ, serpent, snake.

ὄψις, εὠς, ῆ, face, sight. Pl. the eyes.

ὄψον, οὖ, τὸ, meat, condiments, i.e., all sorts of food over and above the necessaries of bread and wine, p. 88.

Π.

Παγγαῖον, τὸ ὄρος, Mons Pangaeus, a mountain of Thrace, near the N. coast of the Aegean.

Πάθος, οὖ, ὁ (*Padus*), the river Po. πᾶθος, οὖς, τό, any affection of which a person is the subject; esp. suffering, calamity.

παιάν, ἄνος, ὁ, the Paean, a hymn to Apollo, sung on going into battle, and in celebration of victory.

παιανίζω, ἴσω, raise the Paean.

παιδεύω, σω (παῖς), train, educate: Midd. train oneself, be practised (with Infin.).

παιδικός, ῆ, ὄν, childish: 8. τὰ παιδικά, a favourite.

παίζω, σω (rt. παιδ, in παῖς), play, sport, jest.

παῖς, δός, ὁ, child, boy, youth; son; slave, like Lat. *puer*, and Fr. *garçon*: ῆ, daughter.

παίω, παιήσω (rarely παίσω), 1Aor. ἔπαισα, Perf. πέπαικα, beat.

πάλαι, Adv., in olden times, formerly. τὸ πάλαι, in the earliest times.

Πηλαίμων, ονος, ὁ, Palaemon, a sea god, transformed from the mortal Melicertes.

παλαιός.

παλαιός, ἄ, ὄν, old, ancient: τὸ παλαιόν, of old, anciently.
παλαιίστρα, ας, ἡ, palaestra, wrestling-school, wrestling-place; wrestling, conflict, struggle. Said of Sicily, as a seat of war, like 'cock-pit' of Belgium.

παλαίω, αἰσώ, wrestle.

πάλιν, Adv., again.

πάλλω, παλῶ, brandish.

παλτόν, οὔ, τό, spear, javelin.

πάμπολυς, πόλλη, πολυ, very much, very large: Pl. very many.

Πάν, Πανός, ὁ. Pan, the god of shepherds.

πανάβλιος, ἰα, ἰον, very wretched.

πανδημέ, Adv., in mass, together: lit. with the whole people.

Πανδίων, ονος, ὁ, Pandion. 1. Mythical king of Athens, son of Erichthonius, and father of Procne. 2. King of Athens, and afterwards of Megara, and father of Nisus.

Πανδρόσιον, ου, τὸ, Pandrosium, the shrine of Pandrosus.

Πανδώρα, ας, ἡ (πᾶς, δῶρον, endowed with all gifts), Pandora, the first mortal woman, wife of Epimetheus.

πανοπλία, ας, ἡ (full) arms, armour, panoply.

πανταχῇ, Adv., in all directions, every where.

πανταχόθεν, Adv., from all sides.

πανταχοῦ, Adv., every where.

παντελής, ἐς, complete.

παντελῶς, altogether.

πάντη, Adv., in every way, altogether.

παντοδαπός, ἡ, ὄν, of every sort.

παντοδαπώς, in all manner of ways.

πάντοθεν, Adv., from all sides.

παντοῖος, α, ὄν, of every sort, of all sorts.

πάντως, Adv., at all events, in any case, entirely.

παρα-κλέπτω.

πάνυ, Adv., altogether, quite, certainly.

πάρ, Poet. contraction of παρά, p. 48.

παρά, Prep., by, near. I. With Gen.

1) of place: from: 2) caus.: by.

II. With Dat.: with (a Person),

in the house of. III. With Acc.

1) of place: at, near, among,

by the side of: down by, p. 33:

2) of time: at, about, during:

(3) causal: 1) against, contrary

to: 2) in comparison of.

παρα-βαίνω, pass over, overstep, transgress.

παρα-βάλλω, place before, supply.

Midd., expose to danger, betray.

παραγγέλλω, ας, ἡ, command.

παρα-αγγέλλω, εἰώ, with Dat. of

Person, order, recommend.

παρα-γίγνομαι, arrive at, be sent

to, happen.

παρ-άγω, lead aside, lead astray:

Pass. be misled, deceived.

παράδεισος, ου, ὁ (a Persian word),

pleasure-grounds, park, garden.

παρα-δίδωμι, hand over, deliver,

assign, consign, bestow, sentence.

παράδοξος, ὄν, contrary to expect-

ation; τὸ παράδοξον, the sur-

prise.

παρθένος, ου, ἡ, virgin.

παράδοσις, εως, ἡ, surrender.

παράνεις, εως, ἡ, advice, counsel;

γνώμης παραινέσει, for ex-

pressing their opinion in the

way of counsel.

παρ-αινέω, ἔσω, praise.

παρ-αιτέω, beg off. Midd. 1) ex-

cuse oneself: 2) with Acc. of

thing; decline, excuse oneself

from.

παρα-καλέω, with Dat., exhort, bid;

with Acc., call to one's aid.

παρα-κείμεαι, lie near, παρακείμε-

νος, adjacent to.

παρα-κλέπτω, ψω, steal covertly.

παρα-λαμβάνω.

παρα-λαμβάνω, λήψομαι. receive, retain, take home, entertain, succeed to, assume the government of.

παράλιος, 3. and 2, lying on the sea. Subst. παραλία (sc. γῆ), coast, sea-board.

παράλογος, ον, unexpected. τῷ παραλόγῳ, in a surprising way.

παρανομία, ας, ἡ, violation of the laws.

παρα-πλέω, sail by, sail past.

παρα-ποιέομαι, counterfeit.

παρα-ρρέω (see ῥέω), flow by.

παρα-σκευάζω, ἄσω, prepare, provide, fit out, equip. Midd. prepare oneself, make ready.

παρασκευή, ἡς, ἡ, preparation, equipment, apparatus. ἐκ παρασκευῆς, of set purpose; ἀπὸ παρασκευῆς, by arrangement.

παρασύρω, ὑρῶ, sweep away.

παράταξις, εως, ἡ, an army in battle array. συμβληθείσης τῆς π., when battle was joined.

παρα-τάσσω, draw up in array. Midd. draw oneself up against, oppose, emulate.

παρα-τίθημι, set before, place beside: Midd. place beside oneself, have set before one, feast upon.

παραντίχα, Adv., immediately; for the moment.

παράφορος, ον (lit. borne astray); π. πρὸς eager for p. 12.

παρα-φωνέω, say aside; throw in (a remark or correction), p. 25.

παραχρῆμα. Adv., immediately, on the instant.

παρα-χωρέω, ἵσω, give place to, grant.

πάρδαλις, εως, ἡ, panther.

παρεδρεύω, σω, sit beside, share the judgment seat of, p. 72.

πάρ-ειμι, I am here, come, come forward. τὰ παρόντα, the present, existing circumstances: ἡ παρούσα (sc. ἡμέρα), to day.

πατρώος.

πάρ-ειμι and παρ-έρχομαι, pass by, approach, draw near, come in, come forward.

παρ-έχω, hold, furnish, render; with ἑαυτον, make or shew oneself. Midd. offer, promise.

παρθένος, ου, ἡ, virgin.

Πάρθοι, οἱ, the Parthians.

Παρνασσός, οὔ, ὁ, Parnassus, a mountain on the borders of Phocis and Locris, sacred to the Muses.

πάροδος, ου, ἡ, approach, passage, pass (e. g. mountain pass).

παρουικέω, ἵσω, dwell beside or near.

παρόμοιος, ον, just like, exactly, similar.

παρ-οξύνω, sharpen, exasperate, exacerbate.

παρ-οράω, overlook, neglect.

παρουσία, ας, ἡ, presence, coming, arrival.

παρρησία, ας, ἡ, freedom of speech; boldness, confidence.

Παρυαία, ας, ἡ, Paryaea, a mountain on the borders of Macedonia and Thessaly.

πᾶς, πᾶσα, πᾶν, Sing. 1) collective, all, the whole (of a person or thing; 2) distributive, each, every one: Plur. all.

πάσχω (rt. ΠΑΘ), πέ-πονθα, ἔπαθον, suffer; to be affected in any way; εὖ πάσχειν, to be well treated, κακῶς π., to be ill treated.

πάταγος, ου, ὁ, noise.

Πάταρα, ων, τά, Patāra, a city of Lycia.

πατέω, ἵσω, tread on, trample.

πατήρ, τρός, ὁ, father.

πάτριος, α, ον, and πατριχός, ἡ, ὄν, of a father, hereditary.

πατρίς, ἰδος, ἡ, country, lit. father's-land.

πατρῴος, 3 and 2, paternal, hereditary.

παῦλα.

παῦλα, ας, ἡ (παύω), rest, pause, end.

Παυσανίας, ου, ὁ, Pausanias, regent of Sparta (B.C. 479—470), victor over the Persians at Plataeae, afterwards put to death for treason.

παύω, σομαι, put an end to, bring to an end, with Acc. of person and Gen. of indirect object: τὴν μήτερα τοῦ βίου ἐπεπαύκει, had put his mother to death: appease, assuage (with Acc. of thing, e. g. λύπην). Midd. come to an end, leave off, cease.

Παφλαγονία, ας, ἡ, Paphlagonia, a district in the N. of Asia Minor.

παχύς, εἶα, ύ, thick, stout, fat.

πεδιάς, ἄδος, ἡ, plain, even ground.

πέδιλον, ου, τό, sandal, shoe.

πεδίον, ου, τό, plain.

πεζός, οὔ, ὁ, a foot soldier: τὸ πεζόν, infantry, land force: ναυσι καὶ πεζῷ, by sea and land, p. 77.

πειθω, rt. ΠΙΘ, πείσω, πέπεικα, 2 Perf. πέποιθα (Intr.), πέπεισμαι, 2 Aor. ἐπεισον (Intr.); persuade, convince; μὴ πεῖθων, not being believed, p. 58. Midd. obey, trust, follow. Pass. be persuaded, believe, consent. πεισθεῖς (with Dat.), at the instigation of, p. 63.

πείρα, ας, ἡ, experiment, experience; πείραν λαβεῖν, gain experience; π. δίδοναι, prove by experience; πείραν παρέχειν, give proof.

Πειραιεύς, ἑως, ὁ, Piraeus, the chief port of Athens.

πειρατής, οὔ, ὁ (πειράω), pirate.

πειράω, and Midd., ἄσω and ἄσομαι (πειρά), try, endeavour, make a trial or experiment of, experience.

πείρω, περῶ, 1 Aor. ἔπειρα, 2 Aor.

πέρας.

ἐπαρον, Perf. πέπαρκα, Pass. πέπαρμαι, pierce.

Πεισίστρατος, ου, ὁ, Pisistratus, tyrant of Athens, B.C. 560—527.

πέλαγος, ους, τό, (pelagus), sea.

πελειάς, ἄδος, ἡ, dove.

πέλεκυς, εως, ὁ, axe, hatchet.

Πελλία, ου, ὁ, Pelias, king of Iolcus in Thessaly.

Πελλίνα, ας, ἡ, Pellina or Pellinna, a city of Thessaly.

Πελοποννησιακός, ἡ, ὄν, and Πελοποννήσιος, ον, ὁ, Peloponnesian.

Πελοπόννησος, ου, ἡ (Πέλοψ, νῆσος, island of Pelops), the great peninsula of Southern Greece, now the *Morea*.

Πέλοψ, οπος, ὁ, Pelops, son of Tantalus, and founder of the royal house of Mycenae in Argolis.

πέμπτος, η, ον, fifth.

πέμπω, ψω, πέπομψα, send, convey; send to enquire (of an oracle).

πένης, ητος, ὁ, ἡ, poor; Comp. πενέστερος, Sup. πενέστατος.

Πενθεύς, ἑως, ὁ, Pentheus, son of Echion, a king of Thebes, who was torn to pieces by the Bacchanals.

πενία, ας, ἡ, poverty.

πενταχισχίλιοι (5 × 1000), five thousand, 5000.

πεντακόσιοι, αι, α, five hundred, 500.

πέντε, five, 5.

πεντήχοντα, fifty, 50.

πεντηκόντορος, ου, ὁ, (a ship) with fifty oars; also as Subst., ὁ, a penteconter.

πέρ, enclitic particle; even, though.

περαίνω, complete.

περαιώω, ὥσω, carry over. Pass. cross over (with Acc.).

πέραν and πέρα, Adv. with Gen., beyond, the other side of.

πέρας, ατος, τό, bound, period, end.

Πέργαμον.

Πέργαμον, ου, τό, Pergamum, the citadel of Troy.

Περδίκκας, ου, ὁ, Perdiccas, a general of Alexander the Great, and regent after his death.

περί, Prep., about. I. With Gen., about, concerning, for. II. With Dat., round about. III. With Acc. 1) of place: about, at, near, around, in the region of: 2) of time: during: 3) causal: in relation to, about, in; εἶναι περί τι, to be engaged in: τὰ περί — the art of.

περι-αίρῶ, take off, pluck off.

περι-αλέω, ἦσω, to be much grieved (with Dat.).

Περίαςδρος, ου, ὁ, Periander, son of Cypselus, one of the 7 wise men of Greece, tyrant of Corinth, B.C. 625—585.

περι-βάλλω, throw around. Midd. put on, wear.

περιβολος, ου, ὁ, enclosure, circuit of the walls, fortifications.

περι-εἰμι (εἶμι), remain, survive.

περι-εἰμι (εἶμι), go about; λόγος περίεσιν, the saying is told.

περι-ελαύνω, drive round or about.

περι-ίστημι, Trans. place around, surround with: Intr. stand round, surround.

περικαλλής, ἐς, right beautiful.

Περικλῆς, έους, ὁ (περί, κλέος), Pericles, son of Xanthippus, the most famous Athenian statesman, fl. B.C. 469—429.

περι-κόπτω, cut off, dock.

περίλυτος, ου, much grieved.

περίοδος, ου, ἡ, circuit, map.

περι-οικοδομέω, ἦσω, build round; enclose with a wall.

περι-οράω, overlook; with Part. as object, permit, suffer.

περι-πατέω, ἦσω, walk about.

περίπατος, ου, ὁ, a public walk.

περι-πίπτω (see πίπτω), fall (into trouble), fall among (thieves);

πήγνυμι.

be involved in.

περι-ποιέω, ἦσω (Dat. of person), leave over or remaining, make for, confer on, preserve: Midd. have left to one, obtain.

περιρρέω, flow round. Pass. be surrounded by (rivers, &c.).

περίστασις, εως, ἡ, circumstances, state of affairs, occasion, emergency.

περιστερά, ᾶς, ἡ, dove.

περι-στέφω, crown; man (of walls), may be used p. 7, where women were behaving like men.

περι-τειγίζω, ἴσω, surround with walls, fortify, put on.

περι-τίθημι, place around, invest with.

περι-τυγχάνω, with Dat., meet, light upon, find.

πορφωρος, ου (φῶρ, a thief), detected in theft.

περι-χέω, pour round or about.

Περσεφόνη, ης, ἡ (= *Proserpina*), Persephōné or Proserpine, daughter of Jove and Demeter (Ceres), carried off by Pluto to be his wife and the queen of hell.

Πέρσης, ου, ὁ, a Persian; ὁ Πέρσης, the Persian, i. e. the king; οἱ Πέρσαι, the Persians.

Περσικός, ἡ, ὄν, Persian.

Περσίς, ἰδος, ἡ, 1) Persis, the original country of the Persians; 2) a Persian woman.

πετενός, ἡ, ὄν, winged. τὰ πετεινά, birds.

πέτομαι, πτήσομαι, Aor. ἐπτόμην, and ἄμην, Inf. πτέσθαι and πτάσθαι, fly.

πέτρα, ας, ἡ, rock, stone.

πηγή, ῆς, ἡ, spring (of water), fountain.

πήγνυμι (= *pango*, rt. παγ, πηγ), πῆξω, πέπηγα, 2 Aor. P. ἐπάγην, fix, fasten, construct, make, make solid, freeze: Midd. become solid, freeze.

Πηλεΰς.

Πηλεΰς, ἑως, ὁ, Peleus, king of the Myrmidons in Thessaly, son of Aeacus, husband of Thetis and father of Achilles.

πήρα, ας, ἡ, wallet.

πηρόω, ὥσω, maim.

πηρώσις, εως, ἡ, maiming, privation of sight, p. 59.

πῆχυς, εως, ὁ, cubit = a foot and a half, about.

Πιερία, ας, ἡ, Pieria, a district at the foot of Mt. Olympus, sacred to Apollo and the Muses.

πιθανός, ἡ, ὄν, plausible, credible.

πίθηκος, ου, ὁ, ape.

πικρός, ἄ, ὄν, bitter.

πικρῶς, bitterly.

πῖμελής, ἐς, fat.

πίμπλημι (redupl. fr. rt. ΠΛΕ), πλήσω, 1 Aor. ἐπλησα, Perf. Pass. πέπλησμαι, fill.

πίμπρημι, πρήσω, burn.

πινακίον, ου, τό (dim. of πίναξ), a tablet, for writing or drawing or painting on.

Πίνδαρος, ου, ὁ, Pindar, of Thebes, the great lyric poet of Greece, about B.C. 522—422.

πίνω (Rt. ΠΙ and ΠΟ), πίομαι, πέπωκα, 2 Aor. ἐπιον, drink.

πιπράσκω, Fut. Perf. πεπράσσομαι, πέπραχα, Aor. Pass. ἐπράχην, sell.

πίπτω (redupl. fr. root ΠΕΤ), πεσοῦμαι, πέπτωκα, 2 Aor. ἐπεσον, fall, be banished.

πιστεύω (πιστός), with Dat., trust, believe (a person): Acc., believe (a thing): with both Dat. and Acc., entrust (a thing to a person). Pass. be trusted.

πίστις, εως, ἡ, faith, trust, belief.

π. δίδοναι, to pledge one's faith.

πιστός, ἡ, ὄν, (verbal of πελθω), faithful: Pass. trusted.

πιστῶς, Adv. faithfully. Sup. πιστότατα.

πίτυς, υος, ἡ, pine.

πληρόω.

πλάγιος, α, ον, from the side, oblique; τὰ πλάγια, the sides, flanks.

πλανάομαι, ἥσομαι, wander about.

πλάσσω, ἄσω, mould, form, make.

πλάστης, ου, ὁ (πλάσσω), a statuary, sculptor.

Πλαταιεύς, ἑως, ὁ, a Plataean, i. e. of Plataeae, a small Boeotian town firmly allied with Athens.

πλάτος, ους, τό, breadth.

πλατύς, εἶα, ὅ, broad.

Πλάτων, ωνος, ὁ, Plato, son of Ariston, the celebrated Athenian philosopher, disciple of Socrates, and founder of the Academic school of philosophy, lived B. C. 429—347.

Πλείσταρχος, ου, ὁ, Pleistarchus, son of Leonidas, king of Sparta.

πλείστος, η, ον, most, (Superl. of πόλυς): πλείων, ον (Comp. of πόλυς), more. Pl. in large numbers (= *frequentes*, Lat.) τό πλέον, still more, p. 77.

πλεονάκις, Adv., many times, constantly.

πλεονέκτης, ες, (πλέον, ἔχω), covetous.

πλευρά, ᾱς, ἡ, side, flank.

πλέω (rt. πλεF), πλεύσομαι or οὔμαι, 1 Aor. ἐπλευσα, πέπλευκα, sail, go on a voyage. οἱ πλέοντες, sailors, voyagers.

πληθός, ους, τό, multitude, number: τό π. the multitude (= *multitudo*).

πληθύνω, only in Pres. and Imperf., be or become full.

πληκτρον, ου, τό, (πλήσσω, strike), the *plectrum*, for striking the strings of a lyre.

πλήν, Adv. with Gen., except.

πλήρης, ες, with Gen., full.

πληρόω, ὥσω, fill; Perf. Pass. Part. πεπληρωμένος, full (lit. filled full): fulfilled.

πλήρωμα. ατος, τό, manning of ships, crews.
 πλησίος, α, ον, near, neighbouring.
 πλήσσω (rt. πλάγ and πληγ), ξω, πέπληγα, 2 Aor. ἐπλήγην, but in comp. gen. ἐπλάγην, strike, hit, wound, sting, terrify.
 πλοῖον, ου, τό, vessel, boat.
 πλόος, ου, ὁ, contr. πλοῦς (πλέω), voyage.
 πλούσιος, α, ον, rich.
 πλουτέω, ήσω, be rich.
 πλουτίζω, ίσω, enrich.
 πλούτος, ου, ὁ, wealth.
 Πλούτων, ωνος, ὁ, Pluto, son of Cronos (Saturn), god of the world below.
 πνεῦμα, ατος, τό, wind, breath.
 πνέω (rt. πνεF), εὔσομαι, blow, breathe.
 πνίγω, ξω, throttle, suffocate.
 πόθεν, whence?
 ποθέω, ήσω, desire.
 πόθος, ου, ὁ, and ποθή, ής, ή, desire, fondness for.
 ποῖ, Interrog., whither? ποί, Indef., somewhere, to any place.
 ποίω, ήσω, make, do, put, commit (a fault or crime). Midd. shew (ὁργήν, p. 79); regard, esteem.
 ποιητής, οὔ, ὁ, poet (lit. maker, as in old English).
 ποιητικός, ή, ὄν, 1) making, inventive, productive; 2) poetic, poetical. Fem. ποιητική (sc. τέχνη), poetry, skill in poetry.
 ποιητός, ή, ὄν, skillfully made.
 ποιήτρια, ας, ή, poetess.
 ποικίλος, η, ον, variegated.
 ποιμαίνω, ανῶ, be a shepherd or herdsman.
 ποιμήν, ένος, ὁ, shepherd.
 ποινή, ής (= Lat. *poena*; properly *quit-money*), compensation, satisfaction, penalty.
 ποῖος, α, ον (= *qualis*), of what sort? what?

Πόντος.
 πολεμικός, ή, ὄν, and πολέμιος, α, ον, warlike, hostile; Subst. enemy: οἱ πολέμιοι, the enemy.
 πόλεμος, ου, ὁ, war.
 πολιορκέω (πόλις, εἶργω), ήσω, besiege, take (a city).
 πολιορκητής, οὔ, ὁ, besieger or taker of cities: a surname of Demetrius, the son of Antigonus.
 πόλις, εως, ή, city; special Greek sense, a city forming a complete state.
 πόλισμα, ατος, τό, city, especially a fortified place.
 πολιτεία, ας, ή, citizenship.
 πολιτεύω, and Midd. (πολίτης), administer (esp. a state).
 πολίτης, ου, ὁ, citizen.
 πολλάκις, (πολύς), Adv., often.
 πολλαπλάσιος, α, ον and ἴων, ον, many times more.
 Πολτύς, υός, ὁ, Poltys, a king of the Thracians.
 πολύ, Adv., much: ἐπὶ πολύ, for the most part.
 πολυαύχενος, ον, with many necks.
 Πολύζηλος, ου, ὁ, Polyzelus, an Athenian general at Marathon.
 πολυμαΐθεια, ας, ή, universal knowledge.
 Πολυμνία, ας, ή (abounding in songs), Polymnia, the Muse of hymns to the gods.
 πολύσενος, ον, productive of wine.
 πολύς, πολλή, πολύ, Gen. πολλοῦ &c., much, great: τὸ πολύ, τὰ πόλλα, generally: οἱ πολλοί, the many, men in general.
 πολυτελής, ές, costly, splendid, extravagant.
 πολύχωρος, ον, spacious, vast.
 πονέω, labour, suffer.
 πονηρός, ά, ὄν, wicked.
 πόνος, ου, ὁ, labour, toil.
 Πόντος, ου, ὁ, (the Sea). 1. Also Π. εὐξεινος, the Euxine (Black Sea). 2. Pontus, the N.E. region of Asia Minor.

πόπᾶνον.

πόπᾶνον, ου, τὸ, a flat round cake, offered in sacrifice.

πορεία, ας, ἡ, passage, path, track. πορεύομαι, σομαι, (πόρος), go, go on, travel, march.

πορῶ (πέρῳ), ἥσω, destroy (a city); ravage (a country).

πορῶμεύς, ἑως, ὁ, ferryman (esp. Charon).

πορίζω, ἴσω (πόρος), provide, furnish, bestow; with Dat. of person, confer on, 4.

πόρος, ου, ὁ, passage, way (to do a thing), means.

πόρῳ, Adv. with Gen., far from; far.

πόρῳθεν, Ad., from afar, from a distance.

πορφύρα, ας, ἡ, the purple, sc. robe (one of the insignia of a king).

πορφύρεος, α, ον, purple; of a purple colour.

Ποσειδῶν, ὦνος, ὁ, Poseidon, Neptune, the Greek god of the sea, corresponding to the Latin *Nep-tunus*.

πόσος, η, ον, (= *quantus*), how much, how great.

ποταμός, οὔ, ὁ, river.

ποτέ, Adv., once. ποτέ μὲν . . .

ποτέ δέ, at one time . . . and at another time, now . . . and then.

πότερα and πότερον, whether.

πότερος, α, ον, which of two.

ποτήριον, ου, τό, a drinking cup.

(Fr. rt. πο, *drink*, in πότον, πότος, &c).

ποτόν, οὔ, τό, draught, drink.

π. μνήμης πολέμον, the draught hostile to (or destructive of) memory, the river Lethe, p. 52.

πότος, ου, ὁ, drinking party.

πού, where? πού, anywhere.

ποῦς, ποδός, ἑ, foot; Poet. Dat.

Pl. πόδεσσι, p. 70. ἐκ ποδῶν, out of the way, away. ἡ πο-

προάγγελσις.

δῶν εἶχε μάλιστα, with all the speed he could, p. 35.

πρᾶγμα, ατος, τό, thing, act, affair. Pl. affairs, business, power (in a state).

πρακτέος, α, ον (verbal of πράσσω), to be done. τὰ πρακτέα, what ought to be done.

πρᾶος, πρᾶον, and πραῦς, πραεῖα, πραῦ, (Adv., πρᾶως), gentle, mild, quiet.

πρᾶξις, εως, ἡ, deeds.

πράσσω, πράττω, πράξω (rt. πραγ), πέπραχα, 2 Perf. πέπραγα (Intr.) do, make, accomplish, achieve: with 2 Acc., to treat a person in a certain way, p. 8: with πρός and ἐς, have dealings with, tamper with, p. 83: with Adv. e. g. εὖ and κακῶς, to be, do, fare. Midd. πράττεσθαι τινα μισθόν, to exact pay of (take pay from) a person. τὰ πρασσόμενα, the business in hand.

πρέπει, it is becoming, with Dat.

πρεσβεία, ας, ἡ, embassy.

πρεσβεύομαι (Midd of πρεσβεύω), send an embassy.

πρεσβευτής, οὔ, ὁ, ambassador.

πρεσβεύω, send an embassy, conduct an embassy, go on an embassy, be an ambassador.

πρέσβυς (υος and εως), εἶα, υ, old; Subst. old man (= *elder*):

P. οἱ πρέσβεις, ambassadors.

Πρηξάσπης, ου, ὁ, Prexaspes, a noble Persian.

πρίασθαι (ἐπριάμην), Defect. Aor., buy.

Πρίαμος, ου, ὁ, Priam, the last king of Troy.

πρίν, Adv. and Conj., before, before that.

πρό, Prep. with Gen., before, for.

προ-αγγέλλω, ελῶ, announce beforehand, warn (a person), betray (a scheme).

προάγγελσις, εως, ἡ, warning.

προ-αγορεύω.

προ-αγορεύω, σω, proclaim.
 προαίρεσις, εως, ἡ, principle, design, purpose.
 προ-αἰρέω, prefer. Midd. choose, select.
 προ-αἰσθάνομαι, learn before, be forewarned.
 προ-ακούω, hear first.
 προ-βάλλω, put before, propose (for solution), whence πρόβλημα, a problem.
 πρόβατον, ου, τό, sheep.
 προ-βιβάζω, ἄσω (lit., make to go forward), advance (trans.).
 πρό-γονος, ου, ὁ, ancestor.
 προ-δηλώω, shew beforehand, betray (a purpose or disposition).
 προ-δίδωμι, deliver, betray (as a traitor).
 προδοσία, ας, ἡ, treachery, treason.
 προδοτής, ου, ὁ (προδίδωμι), traitor, betrayer.
 προεξ-ορμάω, start too soon (i. e. before the signal is given).
 προειδῶ, see προοράω.
 προειρημένος, η, ου, said before.
 προ-έρχομαι, go forth.
 προθυμία, ας, ἡ, readiness, zeal.
 πρόθυμος, ου, Adv. ως, ready, eager, zealous.
 προΐημι, forego.
 προῦκα, Adv. (= Lat. *gratis*), for nothing.
 προ-ίστημι, Trans. (lit. place in front), set over: Intr. (lit. stand before), lead, preside over, govern. οἱ προεστώτες (with Gen.) those set over.
 προκατα-φεύγω, flee for refuge (before a pursuer). Aor. escape, take refuge.
 πρό-κειμαι, lie in front, (with Gen.).
 προ-κρίνω, prefer (to others by a judgment in his favour).
 προ-λέγω, foretell.
 προ-μανθάνω, learn before, be taught.

προς-βολή.

πρόμαχος, ου, foremost in fight: Subst. champion. Prop. N., Promachus, brother of Jason, killed by Pelias.
 Προμηθεύς, εως, ὁ (προμανθάνω: Forethought), Prometheus, a Titan, the maker and benefactor of mankind.
 προ-νοέω, ἦσω, with Gen., take thought.
 πρόνοια, ας, ἡ, forethought, prudence, providence.
 πρόξενος, ου, ὁ, friend (by a tie of hospitality): the *proxeni*, as a class, enjoyed a modified citizenship.
 προ-οράω, Pres. and Imperf. only, (see ὁράω), 2 Aor. προεἶδον, Subj. -ειδῶ, foresee, be aware of.
 προπετής, ἐς (προπίπτω), headlong, rash. Adv. ὧς, rashly.
 πρὸς, Prep. (prop. in front of). I. With Gen. 1) of place: towards, against: 2) causal: on the side of. II. With Dat.: near, over against, in addition to, besides, with. III. With Acc. 1) of a person; to, against, at (after βλέπω): 2) of a place; to, to the house of, against, near: 3) of time; about; πρὸς ἑσπέραν, towards evening: πρὸς μίαν ἡμέραν, for the space of one day: 4) causal: towards, tending to, in relation to.
 προς-αγορεύω, σω, call, name, address, salute. Pass. to be called, surnamed.
 προς-άγω, bring near, bring to: Intr. approach.
 προς-άπτω, ψω, fasten to, attach to, assign to.
 προς-αρτάω, ἦσω, fasten or bind to.
 προς-βάλλω, with Dat. invade, attack: lit. throw (an army) against.
 προς-βολή, ἡς, ἡ, invasion, attack.

προς-δραμών.

προς-δοκάω, ήσω, expect.
 προς-δραμών, 2 Aor. Part. of προς-
 τρέχω, running against.
 πρόσ-ειμι, be near, by, at hand.
 πρόσ-ειμι, (fr. εἶμι), and προς-έρ-
 χομαι, go to, approach.
 προςεξ-ευρίσκω, invent besides.
 προςεπι-στέλλω, direct (something)
 besides.
 προς-έρχομαι (see ἔρχομαι), come
 to, go to.
 προς-έχω, with Dat. (sc. τὸν νοῦν,
 lit. apply the mind to), incline
 to, attend to, give heed to.
 προς-ηκάμην, 1 Aor. Midd. of προς-
 ἔλθιμι, approach.
 προς-ήκει, with Dat. it befits, be-
 comes.
 προςήκων, οὔσα, ον, belonging to.
 Subst. relation, connection. τὸ
 προσήκον, one's duty.
 προς-ηλόω, ὥσω (ήλος, a nail)
 fasten. 1 Aor. Pass. Part. προς-
 ηλωθεῖς, impaled.
 πρόσθεν, Adv., in front, before.
 προς-ίημι, let go to, apply: Midd.
 admit, accept.
 προς-ίσχω, σχήσω, come to land
 at.
 προς-καθίζω, sit down against
 (a city), blockade.
 πρόσ-χειμαι, press hard.
 προς-κομίζω, ἴσω, bring to; with
 Acc. of Pers., conduct: Dat. of
 Pers., bring a present to, p. 33.
 προς-κυνέω, ήσω (lit. fawn upon),
 do homage to, worship.
 προς-κύνησις, εως, ή, worship,
 adoration.
 προς-μίγνυμι, with Dat., join battle,
 attack (lit. mingle with).
 πρόσκοδος, ου, ή, approach, entrance.
 Pl. revenue.
 προςπαρα-τίθημι, set before in ad-
 dition.
 προς-πίπτω, πεσοῦμαι, πέπτωκα,
 2 Aor. ἔπεσον, with Dat., fall
 down before.

πρόφασις.

προς-πέτομαι, πτήσομαι, 2 Aor.
 ἔπιτην, fly to.
 προς-ποιέομαι, ήσομαι, feign, pre-
 tend.
 πρόσταγμα, ατος, τό, command,
 burthen (imposed by a superior).
 προς-τάσσω, ξω, with Dat. of per-
 son, command, impose (a law or
 penalty) upon: with κατά and
 Acc., commit or entrust to.
 προς-τίθημι, θήσω, add, bring to.
 Intr. in 2 Aor., gain (with Dat.
 of the thing increased).
 προς-τρέχω, run up.
 προς-φέρω, bring to, near, or for-
 ward; bring in (as revenue); be-
 nefit, advantage. Midd. approach;
 be engaged with an enemy;
 bear oneself, behave, apply one-
 self to. Pass. be set before,
 served up (at table), p. 63.
 προςφιλης, ές, with Dat. 1) *Sub-
 jective*, friendly, friendly dispos-
 ed; 2) *Objective*, dear, valued.
 προσχαίρω (lit. rejoice over), play
 with, p. 40.
 προς-χωρέω, go forward, advance,
 succeed; get a chance, p. 92.
 πρόσωπον, ου, τό, face, countenance,
 look.
 προ-τάσσω, with Gen., set over:
 προτεταγμένος, having the com-
 mand of.
 πρότερος, α, ον, former, earlier.
 (Comp. of πρό.)
 προ-τίθημι, put forward, expose,
 propose, promise (as a prize).
 προ-τιμάω, ήσω, prefer, with Acc.
 of object, and Gen. of compari-
 son. Pass. be deemed worthy of,
 doomed to.
 προ-τρέπω, ψω, Act. and Midd., (lit.
 turn to the front), incite, urge,
 encourage.
 προϋπάρχω, exist before.
 προ-φασίζομαι, make excuses.
 πρόφασις, εως, ή (προ, φαίνω),
 pretext, reason, excuse.

προφερής.

προφερής, ἐς, preferred, choice, excellent.

προφήτης, ου, ὁ, (φημι), prophet.
προφυλακή, ἥς, ἡ, advanced guard, outposts (of an army).

πρύμνη, ἥς, ἡ, the hindmost part of anything, esp. the stern or poop of a ship.

Πρυτανεῖον, ου, τό, the place at Athens, in which the Prytanes (i. e. presidents of the Senate) lived at the public cost, an honour which was also voted to citizens who had done the state good service and who were said 'to eat in the Pytaneum' (ἐν Πρυτανείῳ σιτεῖσθαι).

πρῆγην, Adv., (lit. the day before yesterday), the other day, lately.

πρωτῇ, Adv., early in the morning.

πρῶρα, ας, ἡ (πρό, lit. the front part), the prow of a ship.

πρῶτος, η, ον (a superlative of πρό), first. Adv. πρῶτον, at first; τὸ πρῶτον, the first time; τὰ πρῶτα, the beginning.

πταῖσμα, ατος, τό, failure, defeat.

πταίω, σω, Trans. make to stumble; Intr. stumble, fall, fail, be defeated.

πτερόν, οὔ, τό, wing, feather.

πτερωτός, ἡ, ὄν, and { winged.

πτηνός, ἡ, ὄν, {

πτήσσω, ξω (rt. πτε, fly), 1) Trans. frighten; 2) Intr., be frightened; lit. cower like a bird.

πτοέω, ἦσω, same root and sense as foregoing.

Πτολεμαῖος, ου, ὁ (i. e. warlike, fr. πτόλεμος, old form of πόλεμος), Ptolemy, son of Lagus, a general of Alexander the Great, and the first Greek king of Egypt, B.C. 323—285.

πτωχός, ἡ, ὄν, poor; S. a beggar.

Πύδνα, ἥς, ἡ, Pydna, a city of Macedonia.

Πύθιος, α, ον, Pythian, i. e. be-

Ῥαδάμανθυς.

longing to Apollo of Delphi; ἡ Πυθία, the Pythian priestess, who gave the oracles; τὰ Πύθια, the Pythian games.

Πύθων, ωνος, ὁ, Python, the serpent which guarded the Delphic oracle and was slain by Apollo.

πυκνός, ἡ, ὄν, (= frequens), thick.

Πύλαι, ὧν, αἱ, the Gates, = Thermopylae.

πύλη, ἥς, ἡ, gate.

Πύλος, ου, ἡ, Pylos, a city of Messenia.

πυλωρέω, ἦσω, be a gate-keeper, keep the gates.

πυνθάνομαι, πεύσομαι, πέψομαι, ἐπυνθόμην (rt. πυνθ), ask, enquire. Aor. learn, be told.

πῦρ, ὅς, τό, fire.

πύργος, ου, ὁ, tower.

πυρίπνοος, ον (contr. ους, ονν), fire-breathing.

Πυριφλεγέθων, οντος, ὁ (burning with fire), Pyriphlegethon (also Phlegethon), a river of hell. Pl. those rivers in general, p. 52.

πυρέω, ὥσω, set on fire, inflame, heat.

Πύρρα, ας, ἡ (ruddy, fr. πῦρ), Pyrrha, the wife of Deucalion.

Πύρρος (ruddy, fr. πῦρ), Pyrrhus, king of Epirus, lived B.C. 318—272.

πύστις, εως, ἡ, (rt. πυνθάνομαι), information.

πωλέω, ἦσω, sell.

πῶποτε, Adv., at any time.

πῶς, Adv. Inter., how? Indef., any how, somehow. Enclit., somewhat.

P.

ῥάβδος, ου, ἡ, rod, staff.

Ῥαδάμανθυς, υος, ὁ, Rhadamanthus, brother of Minos, and after death a judge of the world below.

ῥάδιος.

ῥάδιος, α, ον, easy; Comp. ῥάων,
 Sup. ῥᾶστος.
 ῥαδίως, easily, quietly, calmly.
 Comp. ῥᾶον, Sup. ῥᾶστα.
 ῥαδύμως, Adv., indifferently (in
 an easy careless spirit).
 ῥάμμα, ατος, τὸ, stitch, seam.
 ῥᾶστα, Sup. of ῥαδίως, most
 easily.
 ῥεῖθρον, ου, τὸ, stream.
 ῥεῦμα, ατος, τό, stream, river.
 ῥέω (rt. ῥεF), ῥεύσσομαι or ῥυήσο-
 μαι, 1 Aor. ἔρρευσσα, Perf. ἔρ-
 ρύηκα, 2 Aor. ἐρρύνην, flow.
 ῥήγνυμι (same rt. as in *frango*),
 ῥήξω, 1 Aor. ἔρρηξα, 2 Perf.
 ἔρρωγα, break, burst, tear.
 ῥήμα, ατος, τό, word, expression.
 ῥήτωρ, ορος, ὁ (rt. ερ or ρη,
 speak), orator, rhetorician.
 ῥιγώω, ὡσα (ῥίγος, cold), be cold.
 ῥίξα, ας, ἡ, rbot.
 ῥίπτω, ῥίψω, 1 Aor. ἔρριψα, 2 Aor.
 Pass. ἐρρίφην, throw, cast, hurl.
 ῥίς, ῥινός, ἡ, nose.
 Ῥόδιος, ου, ῥ, Rhodian, i. e. of
 the island of Rhodes.
 ῥοιά, ᾱς, ἡ, pomegranate (fruit
 and tree).
 ῥόδος, ροῦς, οὔ, ὁ (ῥέω), stream.
 ῥόπαλον, ου, τό, club.
 ῥυπάω, ῥύσω, be dirty or squalid.
 ῥώμη, ης, ἡ, strength.
 ῥώννυμι, ῥώσω, Perf. Pass. ἔρρω-
 μαι, 1Aor. ἐρρώσθην, strengthen:
 Pass. be strong.

Σ.

Σαίνω, σανῶ, 1 Aor. ἔσηνα, wag
 the tail, fawn upon.
 Σαλαμίς, ἴνος, ἡ, Salamis: 1) an
 island off the coast of Attica,
 celebrated for the great naval
 victory over Xerxes, B.C. 480.
 2) A city of Cyprus, founded by
 Teucer, when exiled from the
 former Salamis.

σῶζενος.

Σαλμυδησσός, οὔ, ἡ, Salmydessus,
 a city of Thrace, on the coast
 of the Euxine.
 Σαλμωνεύς, ἑως, ὁ, Salmoneus, son
 of Aeolus, brother of Sisyphus,
 was king in Thessaly and Elis,
 and after death an example of
 divine vengeance.
 σάλπιγξ, γγος, ἡ, trumpet.
 Σάμιος, ου, ὁ, Samian, of Samos.
 Σάμος, ου, ἡ, Samos, a large is-
 land off the coast of Ionia.
 Σάρδεις, ιων, (proper Ionic) or
 εων, αἱ, Sardis (Lat. *Sardes*),
 the capital of Lydia, on the ri-
 ver Pactolus.
 Σατιβαρζάνης, ου, ὁ, Satibarzanes,
 chambertain of Artaxerxes Lon-
 gimanus.
 σατραπεία, ας, ἡ, satrapy; the
 name of the provinces of the
 Persian empire.
 σατράπης, ου, ὁ, Satrap, the Per-
 sian name for the governor of
 a province.
 σάτυρος, ου, ὁ, satyr: beings half
 men and half goats, companions
 of Bacchus.
 σαφής, ἑς, (Adv., ὡς), clear. Comp.
 ἑστερος, Sup. ἑστατος.
 σεαυτοῦ, ἡς, of thyself, thine.
 σέβομαι (Pres. only), worship.
 σείω, σω, shake, brandish; τριαι-
 ναν ἔσεισεν, — a trident, p. 3.
 σελήνη, ης, ἡ, the moon.
 σεμνός, ἡ, ὄν (σέβομαι), majestic,
 venerable.
 σῆμα, ατος, τό, (sign), monument.
 σημαίνω, ανῶ, 1 Aor. ἐσήμηνα
 (σῆμα), show, signify, reveal,
 relate, give a signal.
 σημεῖον, ου, τό, sign, signal, indi-
 cation, proof.
 σήμερον, Adv., to-day.
 Σηστός, οὔ, ἡ, Sestus, a city on
 the Asiatic shore of the Helles-
 pont.
 σῶζενος, ους, τό, strength.

σιγή.

σιγή, ἥς, ἡ, silence.
 σιδηρεος, α, ον, (contr. ους, ᾧ, ουν), of iron, iron (Adj.).
 σίδηρος, ου, ό, iron, a sword or any weapon of iron.
 Σικελία, ας, ἡ, Sicily.
 Σικελιώτης, ου, ό, a Sicilian.
 Σιναίτης, ου, ό, Sinaetes, a Persian, p. 33.
 Σινωπεύς, έως, ό, a man of Sinope, a Greek city on the coast of Pontus.
 Σίπυλος, ου, ό, Sipylus, a mountain in Asia Minor.
 σιτέομαι, ήσομαι, with Gen., eat, have meals, feed upon.
 σιτοδεία, ας, ἡ (σίτος, δέω), famine.
 σίτος, ου, ό, 1) corn, esp. wheat: hence 2) bread, food.
 σιωπάω, ήσω (σιωπή), be silent, keep silence.
 σκάπτω, ψω, dig, dig about.
 σκάφος, ους, τό, boat, skiff.
 σκεδάννυμι, άσω, scatter.
 σκέλος, ους, τό, leg.
 σκέπτομαι, ψομαι (= *specto*), see for oneself, examine.
 σκευάζω, άσω, prepare, arrange, fit out, equip.
 σκευασία, ας, ἡ, preparation.
 σκευή, ἥς, ἡ, equipment, preparation: Pl. robes, p. 81.
 σκευός, ους, τό, furniture, vessels.
 σκηνέω, encamp, take up quarters.
 Midd. build oneself a hut, pitch oneself a tent.
 σκηνή, ἥς, ἡ, tent.
 σκῆπτρον, ου, τό (σκήπτομαι, lean), a staff (to lean upon), sceptre.
 σκιά, ᾗς, ἡ, shadow.
 σκιαζομαι, άσομαι, shade, overshadow: Part., in the shade.
 σκοπέω, and Midd. (Pres. and Imperf. only: other parts fr. σκέπτομαι), consider, study.
 σκοπός, οὔ, ό, (σκέπτομαι), aim, mark, target.

Σπαρτιάτης.

σκότος, ου, ό, and σκότος, ους, τό, darkness.
 Σκύθης, ου, ό, a Scythian.
 Σκυθικός, ή, όν, Scythian. τὰ Σκυθικά (sc. έργα), Scythia.
 Σκύλλα, ης, ἡ, Scylla, daughter of Nisus, betrayed her father through love for Minos.
 σκύλον, ου, τό, and Pl. (= *spolia*), spoils, i. e. arms taken from a defeated enemy.
 σκυτάλη, ης, ἡ, the scytälé, a sort of staff, used by the Spartan ephors in sending secret despatches to a general. See *Smaller Dict. of Ant.*
 σκυτοτόμος, ου, ό (σχύτος, hide, τέμνω), lit. leather-cutter; shoemaker.
 σκώπτω, ψομαι, jest.
 Σμέρδης, ιος, ό, Smerdis, a son of Cyrus, personated by the Magian Spendadates.
 Σμύθυκος, ου, ό, Smithycus, a Macedonian at the court of Philip.
 μικρός, ά, όν, = μικρός, little.
 σοβαρώς, Adv., haughtily.
 Σόλων, ωος, ό, Solon, the great Athenian lawgiver, and one of the Seven Sages, lived B.C. 638—558, about.
 σός, σή, σόν, thy, thine.
 Σούσα, ων, τά, Susa, the capital of Susiana, a Persian province.
 σοφία, ας, ἡ, wisdom.
 σοφιστής, οὔ, ό (σοφίζω, make clever or wise), a sophist, i. e., a professional teacher of rhetoric and philosophy. In a bad sense, a teacher of false wisdom and base arts of persuasion.
 σοφός, ή, όν, wise, clever, skilful (in any art).
 σπάργανον, τό, α, a swaddling-band. Pl. swaddling-clothes.
 Σπάρτη, ης, ἡ, Sparta.
 Σπαρτιάτης, ου, ό, a Spartan; οἱ Σπαρτιάται, the Spartans.

Σπάρτων.

Σπάρτων, ωνος, ὁ, Sparton, a Rhodian, friend of Phocion.
 σπάω, and Midd., ἄσω, ἔσπαχα, draw; drink a draught of, p. 66.
 σπείρω, σπερῶ, 1 Aor. ἔσπειρα, Perf. Pass. ἔσπαρμαι, 2 Aor. Pass. ἔσπαρην, sow.
 Σπενδαδάτης, ου, ὁ, Spendadātes, the Magian who personated Smerdis.
 σπένδω, σπείσομαι, pour. Midd. make a truce (with libations).
 σπέρμα, ατος, τό, (σπείρω), seed.
 σπεύδω, σω, 1) Trans. urge on: 2) Intr. be in haste, hasten.
 Σπένσιππος, ου, ὁ, Speusippus, an Athenian philosopher, nephew of Plato, whom he succeeded as head of the Academy. B.C. 347—339.
 σπλάγγχον, ου, τό, in Pl. bowels.
 σπήλαιον, ου, τό, cave.
 σπονδή, ἥς, ἡ, in Pl. a truce (fr. the libations attending its sanction).
 σπουδάζω, ἄσω, with περί, concern oneself about, apply oneself to, cultivate, be in earnest about (with ὑπέρ).
 σπουδαῖος, α, ον, with Gen., zealous, earnest, serious.
 σπουδή, ἥς, ἡ, haste, zeal, diligence, interest in, devotion to (any object). κατὰ σπουδήν, in haste.
 σταδμός, οὔ, ὁ, standing, or stopping, or halting place, station, stage, quarters, abode. Irreg. Pl.
 σταδμά, weights, standards of weight.
 στασιαζω, ἄσω, strive, raise a strife or faction.
 στάσις, εως, ἡ, faction, division.
 στέλλω, ἐλῶ, 1 Aor. ἔστειλα, Perf. ἔσταλκα, 2 Aor. Pass. ἐστάλην, send. Midd. send on a message or embassy.
 στενός, ἡ, ὄν, narrow: strait = difficult.

στρέφω.

στένω, ᾧ, groan, sigh, grieve (orig. Trans., straiten, from στενός).
 στέρησις, εως, ἡ, taking away, deprivation.
 στέρομαι, be bereft, robbed. Pass. to στερέω, bereave, rob.
 στέφανος, ου, ὁ, crown, fillet, garland.
 στεφανῶ, ὠσω, crown.
 στεφάνωμα, ατος, τό, garland.
 στήλη, ἥς, ἡ, column, pillar (esp. one set up as a memorial).
 στιχτός, ἡ, ὄν, spotted.
 στίχος, ου, ὁ, line.
 στοιχεῖον, ου, τό, element.
 στολή, ἥς, ἡ, robe, dress.
 στόλος, ου, ὁ, equipment, journey, expedition, armament, esp. a naval armament, fleet.
 στόμα, ατος, τό, mouth. διὰ στόματος, in the mouth of, i.e. spoken of: κατὰ στόμα, face to face (as we say 'in the teeth').
 στρατεία, ας, ἡ, expedition, campaign.
 στρατεύμα, ατος, τό, army.
 στρατεύω, σω, and Midd., make an expedition or campaign.
 στρατηγία, ας, ἡ, generalship.
 στρατηγική, ἥς, ἡ, (sc. τέχνη), the art of war, strategy.
 στρατηγός, οὔ, ὁ, (στρατός, ἄγω), 1) general; 2) Strategus, the title of the ten commanders annually elected at Athens.
 στρατιά, ἄς, ἡ, army.
 στρατιώτης, ου, ὁ, soldier.
 στρατοπεδεία, ας, ἡ, and στρατόπεδον, ου, τό, camp, encampment, armament (naval, p. 86).
 στρατοπεδεύω, σω, gen. Midd., encamp.
 στρατός, οὔ, ὁ, army.
 στρεπτός, οὔ, ὁ, chain.
 στρέφω, ψω, ἑστροφα, ἑστραμμαί, 1 Aor. Pass. ἐστράφην, 2 Aor. Pass. ἐστράφην, turn, twist, Pass. double (said of one pursued).

Στροφάδες.

Στροφάδες, ων, αἱ, the Strophædes, another name of the Echinades I., derived from στρέφω, p. 64.

Στρυμών, όνος, ό, the Strymon, a river of Thrace.

στρώμα, ατος, τό. (rt. στρω, in στρώννυμι, spread), bed, bedding, coverlet.

Στυμφαία, ας, ή, Stymphæa, a mountain on the borders of Macedonia and Thessaly.

Στυμφαλῖς, ἴδος, ή, (sc. λίμνη), the Stymphalian lake (near Stymphalus): αἱ Στυμφαλίδες ὄρνιθες, the Stymphalian birds.

Στύμφαλος, ου, ή, Stymphālus, a city of Arcadia.

σύ, σοῦ, thou, you.

συγγένεια, ας, ή, kindred: in p. 72, l. 1, sc. τοῖς θεοῖς.

συγγενής, ἐς, akin, related (by blood).

συγ-γίγνομαι, with Dat., be or come together, have an interview with.

συγ-γιγνώσκω, forgive.

συγγνώμη, ης, ή, pardon.

συγκαθ-αιρέω, unite in destroying.

συγκάτ-ειμι, with Dat. of person, go down with; σ. εἰς, enter with.

συγ-κλείω, shut, shut up in.

συγ-κρούω, σω, dash together (Trans.). Midd. and Pass., the same (Intrans.).

συγ-κοινωνέω, ήσω, have fellowship or sympathy with or together.

συγ-χωρέω, grant, allow, yield, consent.

σῦκον, ου, τό, a fig.

συλάω, ήσω, and συλεύω, σω, rob, plunder.

συλ-λαμβάνω, take with, take (prisoner), seize (as prey). Midd. aid, help.

συλ-λέγω, ξω, gather together, collect.

σύν.

σύλληψις, εως, ή, arrest.

συμ-βαίνω, come together, happen, befall (with Dat.); Impers. it falls to one's lot; and, as a Verb of Mood, with Inf., one may, might.

συμ-βάλλω, compare (lit. put this and that together). Midd. with Dat., engage with (in fight). Pass. join (in battle).

συμ-βουλεύω, σω, advise.

σύμβουλος, ου, ό, counsellor, adviser.

συμμαχικός, ή, έν, allied. σ. στρατός, an army of allies, p. 92.

σύμμαχος, ον, allied: Subst. ally. συμπαῖς, (συμπάσχω), Adv., with sympathy.

συμ-παλαίω, σω, join in wrestling, share the exercises of.

σῦμας, ασα, αν, all together: τὸ ξῦπαν, the whole: Adv., in a word, p. 87.

συμ-πέμπω, ψω, with Dat., send with.

συμ-πίνω, drink with, together.

συμ-πλέκω, twine together: Midd. engage (in a conflict).

Συμπληγάδες (striking together), πέτραι, αἱ, the Symplegades rocks, two fabulous rocks at the entrance of the Euxine, which crushed ships between them; but were passed by the Argonauts.

σύμπλους, ον, companion (in a voyage), shipmate.

συμπόσιον, ου, τό, (συμ-πίνω), feast, banquet (*symposium*).

σύμπτωσις, εως, ή, collision.

συμ-φέρω, bring together, bring to the help of, aid. τὸ συμφέρον, what is advantageous.

συμφορά, ᾶς, ή, event, misfortune.

συμφυής, ἐς, grown together, of mixed nature.

σύν (ξύν), Prep. with Dat., with. οἱ σύν αὐτῷ, his companions, or confederates.

συν-άγω.

συν-άγω, gather together; call (an assembly).
 συν-αθροίζω, σω, assemble, collect.
 συν-αινέω, έσω, assent.
 συνανα-γινώσκω, read with (another).
 συναρπάζω, άσω, (lit. catch up), devour.
 συν-δειπνέω, ήσω, with Dat., sup with (any one), share the meals of: alone, join the feast.
 συνδι-ημερεύω, pass the day (or, day after day) with.
 συνέδραμον, 2 Aor. of συντρέχω.
 συνείξα, Perf. of συνίημι.
 σύν-ειμι, with Dat., be with, meet with, be familiar or conversant with: (βίω) pass, enjoy (life). οί συνοντες, companions, friends.
 συνεις-πίπτω, rush in together with.
 συνεξ-ομοιόω, ώσω, make quite like, assimilate to.
 συνεξ-αιρέω, join, or share, in taking.
 συνεπι-λαμβάνω, Midd., take part in.
 συν-έπομαι, with Dat. follow with, accompany, attend on.
 συν-εργέω, ήσω, (συνεργός), with Dat., assist, aid.
 συνεργός, όν, working together. Subst. fellow-worker, assistant.
 συν-έρχομαι, come together, (with Dat.) come together with.
 σύνεσις, εως, ή, (συνίημι), intelligence.
 συν-εστιάομαι, (augment ει), live with, feast together, feast with.
 συν-έχω, hold together, contain.
 συνεχής, ές, continuous.
 συνεχές, as Adv. continually.
 συνεχώς, Adv., continually.
 συνήθεια, ας, ή, custom, intercourse, familiarity.
 συνήθης, ες, (σύν, ήθος), customary, familiar, favourite (p. 57):

συντυχία.

λόγοι, complimentary speeches. κατά τὸ σύννηδες, according to its custom.
 συνηρεφής, ές, (lit. roofed in), covered, overgrown, p. 60.
 σύνδημα, ατος, τό, sign, watchword, signal for battle, battle cry.
 συν-δηράω, ήσω, join in hunting.
 συν-ίημι, understand (lit. put together).
 συν-ίστημι, Trans. place together: Intr. stand together: Midd. organize. ξυν-ειστήκει, remained standing.
 σύννους, ό, ή, (contr. fr. σύννοος), meditating, reflecting, in deep thought.
 σύνοδος, ου, ή, meeting, assembly.
 συν-οικέω, dwell together, be united (in marriage).
 συν-οιζέω, ίσω, make or allow to live together, unite (in marriage).
 σύνοικος, ό, ή, dwelling together: friend, companion.
 σύνολος, 2 and 3, all together: τὸ σύνολον, the whole; Adv. on the whole, in general, in a word.
 συν-ομιλέω, ήσω, associate with, have connection with.
 συνουσία, ας, ή, (σύνειμι), meeting, society, conversation, living with (as a disciple, p. 29).
 συν-ταράσσω, trouble greatly.
 συν-τάσσω, draw up, post beside.
 συντεταγμένη φάλαγγι, in close order.
 συν-τελέω, έσω, finish, perfect, accomplish, make.
 συν-τίθημι, place, bring together. Midd. make an agreement.
 συν-τρέφω, bring up with.
 συν-τρέχω, run together, to a spot, to one's help.
 συντυχία, ας, ή, chance, happy chance; meeting with, acquaintance.

Συρακόσιοι.

Συρακόσιοι, ὧν, οἱ, the Syracusans, people of Syracuse.

σῦριγξ, γγος, the pan-pipes.

συρίζω, Att. συρίττω, ἔξω, play the pan-pipes, whistle, hiss (with Acc. of person).

σύρω (gen. in Pass.) 2 Aor. ἐσύρην, draw, drag (at the wheels of a chariot, p. 69).

σῦς, συός, ὁ, ἡ, a swine, boar, sow.

συ-σκηνέω, ἦσω (with Dat.), share the tent of; lodge with.

σφάζω and σφάττω, ξω, slaughter, immolate, sacrifice.

σφάλλω, σφαλῶ, 1 Aor. ἔσφηλα: Perf. Pass. ἐσφαλμαι, 2 Aor. ἐσφάλην, trip up, deceive. Midd. fail.

σφενδονήτης, ου, ὁ, slinger.

σφετερίζω, ἴσω, make one's own, appropriate.

σφέτερος, α, ον, your, yours.

Σφίγξ, γγος, ἡ, Sphinx, a fabulous monster, with a human head, a lion's body, and wings. (NB. The Greek sphinx is female, the Egyptian always male.)

σφοδρά, Adv., very, excessively.

σφοδρός, ἄ, ὄν, eager.

σφραγίς, ἴδος, ἡ, seal, signet-ring.

σχεδόν, Adv., (ἔχω), (almost).

σχῆμα, ατος, τό, (rt. σεχ, in ἔχω), form, appearance, constitution: lit. the way a thing 'has itself' (ἔχει).

σχολάζω, ἄσω, be at leisure.

σχολή, ἡς, ἡ, school, leisure.

σώζω, σω, save, keep safe, restore in safety, p. 81. Pass. recover.

Midd. save oneself (by flight = *sauve qui peut*, p. 92).

Σωκράτης, ους, ὁ, (σῶς, κράτος), Socrates, of Athens, the greatest of philosophers, lived B.C. 469—399.

σῶμα, ατος, τό, body, bodily state, health, p. 7.

ταπεινότης.

σωματικός, ἡ, ὄν, bodily.

σῶος, α, ον, safe, saved.

σωρεύω, (σωρός, a heap), heap up.

σωτήρ, ἦρος, ὁ, saviour, deliverer: as a surname, Soter, p. 3.

σωφρονέω, ἦσω, be of sound mind, come to one's senses.

σωφροσύνη, ἡς, ἡ, moderation, temperance, prudence: as a proper name, Sophrosyné, p. 3.

σώφρων, ον, (σῶς, φρήν), lit. sound-minded, moderate, temperate, prudent, wise.

T.

Τάγαδά, contr. of τὰ ἀγαθὰ, good things, benefits.

Ταίναρος, ου, ὁ, Taenārum (*C. Matapan*), the S. headland of Laconia, with a temple of Poseidon.

τάχει = τὰ ἐκεῖ, the things there.

ταλαιπωρέω, ἦσω, Trans. weary.

Intrans. suffer.

ταλαίπωρος, ον, laborious, wretched, miserable.

τάλαντον, ου, τό, the highest denomination of Greek weight and money = 60 Minæ = 6000 Drachmæ = 36,000 oboli. As money, it was a sum, not a coin. The Attic Talent was a little less than £ 245.

τάλας, αινα, αν, wretched.

τάλλα = τὰ ἄλλα, the rest.

ταμίας, ου, ὁ, (τέμνω), steward.

ταμειῖον, ου, τό, store-room.

Τάνταλος, ου, ὁ, Tantalus, a mythical king in Asia Minor; a chief example of divine vengeance.

τάξις, εως, ἡ, order, rank, place, post, office: a division of the Macedonian army.

ταπεινός, ἡ, ὄν, low.

ταπεινότης, ἡτος, ἡ, lowliness, humiliation.

ταράσσω.	Τιθραύστης.
ταράσσω, ξω, τετάραχα, τετάραγμαi, disturb, confuse, confound.	τέλειος, 2 and 3, perfect, full-grown.
ταραχή, ἥς, ἡ, disturbance, confusion.	Τελέσιλλα, ἥς, ἡ, Telesilla, a lyric poet and heroine, of Argos, fl. B.C. 510.
Τάρταρος, ου, ὁ, Tartarus, a gloomy pit in hell, when the wicked were punished: 'the pit'.	τελευταῖος, α, ον, last: Neut. αs Adv., at last.
τάσσω, ξω, order, appoint; with Dat. of Person, impose on; draw up (an army).	τελευταῶν, ἥσω, end; (with βίον, or simply), die.
ταῦρος, ου, ὁ, bull.	τελευτή, ἥς, ἡ, end, death.
ταῦτα (Gen. τούτων), Neut. Pl. of οὗτος, these things, this.	τελέω, ἔσω, accomplish, perform.
ταύτη, Adv., this way, here.	Τέλλην, ηνος, ὁ, Tellen, a bad flute-player at Thebes, in the time of Epaminondas.
ταύτης, ἡ, ην, Pl. ταύταις, ας, (Gen. τούτων), Fem. oblique cases of οὗτος, this.	τέλος, ους, τό, 1) end: as Adv., at last: 2) high station. οἱ ἐν τέλει ὄντες, those in authority.
ταφή, ἥς, ἡ, funeral, burial.	τέμενος, ους, τό, (rt. τεμ, of τέμνω = <i>tem-plum</i> , a place cut off and consecrated), sanctuary, shrine, grove, &c.
τάφος, ου, ὁ, (θάπτω), tomb.	τέμνω, (rt. τεμ), τεμῶ, τέμμηκα, 2 Aor. ἔταμον, cut.
τάχος, ους, τό, quickness, speed.	τέρμα, ατος, τό, end, boundary.
ταχύς, εἶα, ὅ, quick. ταχύ and ταχέως, Adv., quickly, fast, too soon.	τέρπω, ψω, delight (trans.), please. Midd. delight (intrans.), be pleased.
ταώς, ὦ, ὁ, peacock.	Τερψιχόρη, ἥς, ἡ, (delighting in dancing), Terpsichöré, the Muse of dancing.
τέ, (= <i>que</i>), Conj., and; τέ — καί or τέ — τέ, both — and.	τέταρτος, η, ον, fourth.
τέτταρπος, ον (τέτταρες, ἵπποι), with four-horses abreast. Neut. (sc. ἄρμα) chariot = <i>quadriga</i> .	τετραχόσιοι, αι, α, four hundred.
Τειρεσίας, ου, ὁ, Tirēsiās, the blind prophet of Thebes.	τετράπους, ουν, with four feet. Subst. a quadruped.
τειχίζω, ἴσω (Att. ἰῶ), build a wall round, fortify.	Τεῦκρος, ου, ὁ, Teucer, son of Telamon, and brother of Ajax.
τείχισις, εως, ἡ, circumvallation, fortification.	τέχνη, ἥς, ἡ, art, skill.
τείχος, ους, τό, wall.	τεχνίτης, ου, ὁ, artist.
τεκμήριον, ου, τό, indication, proof.	τηλικούτος, αὔτη, οὗτο, great, so much, such. Pl. so many, such.
τέκνον, ου, τό, child.	τηνικαῦτα, Adv., then, thereupon.
τεκταίνω, (ἀνῶ), in Midd., build, construct.	τηρέω, ἥσω, keep, preserve.
τεκτονικός, ἡ, ὄν, belonging to carpentry or building; — τέχνη, carpentry, building, architecture.	τί (Neut. of τίς), why?
Τελαμών, ὦνος, ὁ, Telamon, king of Salamis, son of Aeacus and father of Ajax Telamonius and Teucer.	τίθημι (rt. ΘΕ), θήσω, (&c. see Gram.), place, represent (in value in an account p. 15), make.
	Τιθραύστης, ου, ὁ, Tithraustes, a Persian officer.

τίκτω.	τριήρης.
τίκτω, (redupl. fr. rt. ΤΕΚ), τέξω or τέξομαι, τέτοκα, έτεκόμην, bring forth, give birth to; lay. τὸ τίκτειν, child-birth.	τοξεία, ας, ἡ, archery.
τίλλω, τιλῶ, 1 Aor. έτιλα, Perf. Pass. τέτιλμαι, pluck.	τόξευμα, ατος, τό, arrow.
τιμάω, ήσω (τιμή), honour, value, prize (with Gen., above).	τοξεύω, σω, shoot (with the bow), kill (by shooting).
τιμή, ἡς, ἡ, 1) price, value, estimation: 2) honour, an office of dignity, p. 83.	τόξον, ου, τό, bow.
Τιμόθεος, ου, ό, Timotheus, son of Conon, a celebrated Athenian general, fl. B.C. 378—354.	τοξότης, ου, ό, archer.
Τιμόλαος, ου, ό, Timolāus, a Macedonian officer.	τόπος, ου, ό, place, space, region.
τιμωρέομαι, take vengeance on, punish.	τοσόςδε, ήδε, όνδε, so great, as great (as the following). τοσῶ, as Adv., so much, as much.
τιμωρία, ας, ἡ, vengeance, punishment, revenge.	τοσοῦτος, αύτη, οὔτο, Adv. τοσοῦτον, as much, so much, so great (as the preceding).
τιμωρός, ου, ό, avenger.	τότε, Adv., then, at that time, for the time, meanwhile. ἐν τῷ τότε, for the time.
τίς, τί, Interrog. Pron., who? what?	τοῦμπαλιν = τὸ ἔμπαλιν, back.
τις, τι, Indef. Pron., any: a certain (Lat. <i>quidam</i> , not specifying whom or what); often equivalent to our Indef. Art. a, an: a certain person; somebody. ὃ τις (Lat. <i>est qui</i>), some.	τουπίσω = τὸ ὀπίσω, back.
τιτρώσκω, τρώσω, wound.	τοῦτο, ου, Neut. of οὗτος, this.
τίω, τίνω, τίσω, έτισα, τέτιχα, τέτισμαι, set a price on, value, honour; pay, (a penalty, δίκην, or ας). Midd. avenge oneself.	τράγος, ου, ό, goat.
τοίνυν, then (illative).	τράπεζα, ης, ἡ, table.
τοιόςδε, άδε, όνδε (= <i>talis</i>), such (as the following).	τραῦμα, ατος, τό, wound.
τοιοῦτος, αύτη, οὔτο (v), such (as the preceding).	τράχηλος, ου, ό, neck, throat.
τόκος, ου, ό, 1) childbirth; 2) offspring; 3) interest, i. e. what money produces.	Τραχίνιος, ου, ό, a Trachinian, i. e. of Trachis in Thessaly.
τόλμα, ης, ἡ, courage, daring.	τραχύς, εία, ύ, rough, rugged.
τολμάω, ήσω, dare, venture.	τρεῖς, τρία, three.
τόλμημα, ατος, τό, daring, courage.	τρέπω, ψω, 2 Aor. έτραπον, Perf. Pass. τέτραμμαι, Trans. turn, rout. Midd. turn (Intr.), go over (to another party).
τοξάρχης, ου, ό, commander of the archers.	τρέφω, Ήρέψω, τέτροφα, Perf. Pass. τέτραμμαι, nourish, bring up.
	τρίαινα, ης, ἡ, (τρεῖς), trident.
	τριάκοντα, thirty.
	τριακόσιοι, αι, α, three hundred.
	τριβή, ης, ἡ, delay.
	τρίβω, ψω, rub, rub down (a horse), wear out.
	τρίβων, ωνος, ό, (τρίβω), a threadbare cloak, worn by philosophers.
	τριήρης, ους, ἡ, (τρι, έρέσσω), trireme, man of war, a long vessel with 3 banks of oars, used as a ship of war.

τρικέφαλος.

τρικέφαλος, ον, three-headed (esp. of Cerberus).

τρίπους, ουν, with three feet: Subst. -οδος, ό, a tripod.

τρειςμύριοι, αι, α, (i.e. 3×10,000), thirty thousand.

τρίτος, η, ον, the third.

τρίχα, Acc. of ἑρῖξ, hair.

τρόπαιον, ου, τό, (prop. Neut. of

τροπαῖος, fr. τροπή, a turning, rout), trophy, i.e. a set of armour &c., hung up as a memorial on the scene of a victory.

τρόπος, ου, ό, manner, course, custom, character.

τροφή, ης, ή, (τρέφω), food, diet, nourishment, nurture.

Τρωάς, άδος, Adj. 1) Of Troy; 2) sc. γῆ, the Troad, or country about Troy; 3) of the Troad.

Τρωικός, ή, όν, Trojan.

Τρῶς, Τρῳός, a Trojan; οἱ Τρῳες, the Trojans.

τυγχάνω, (rt. τυχ), τεύξομαι, τε-
τυχηκα, 2 Aor. ἔτυχον, with
Gen., hit (a mark), find, obtain.

Intr. happen; with Dat., be on good terms with, p. 79. Pleonastically with ὦν, to be; with ἔχω, to have. εἰ τυχόν, a person of distinction; οἱ τυχόντες, the better class.

Τυνδάρεως, ω, εἰ, Tyndareüs, king of Sparta, husband of Leda.

τύπτω, ψω, strike, beat.

τυραννεύω and τυραννέω, σω, with Gen., be tyrant of, rule over.

τυραννίς, ίδος, ή, tyranny, irresponsible government usurped contrary to law.

τύραννος, ου, ό, tyrant, in the original sense, i.e. despot: not necessarily *tyrannical* in conduct.

Τυρρηνός, ου, ό, a Tyrrhenian, i.e. of Etruria. The Tyrrhenians and oldest Greeks were akin.

τυφλός, ή, όν, blind.

τυφλώω, ώσω, blind, strike blind.

ὑπαίθριος.

τῦφος, ου, ό, pride, assumption, boasting.

τυφώω, ώσω, puff up, make proud; Pass. to be proud.

Τυφών, ὠνος, Typhon, a primeval monster, enemy of the gods.

τύχη, ης, ή, fortune, (personified as a goddess), chance, misfortune.

Υ.

Ὑβρίζω, ἴσω, insult, behave arrogantly.

ὑβρις, εως, ή, insolence, violence.

ὑβριστής, ου, ό, an evil-doer, insulter; Adj. arrogant, impious.

ὑβριστικῶς, Adv. insolently.

ὕγιαίνω, ἄνω, (Lat. *valeo*), to be sound (in health): also, in mind,

hence the point of Agesilaus's reply to Menecrates, p. 5. "M. to A. I hope you're all right."

"A to M. I hope you're all right."

ὕγεια, ας, ή, health.

ὕγιενός, ή, όν, and ὑγιής, ές, healthy, sound.

ὕγρός, ά, όν, moist, wet.

ὑδρα, ας, ή, hydra, a water serpent, esp. the Lernæan hydra.

ὔδωρ, ὕδατος, τό, water.

ὔετός, ου, ό, rain.

υἱδοῦς, ου, ό, grandson.

υἱεύς, έος, and υἱός, ου, εἰ, son.

ὕλακτέω, ήσω, bark, bark at.

ὕλη, ης, ή, wood; properly, brushwood, as opposed to ξύλον, timber. πολλή ὕλη, thick wood.

Ὑλλος, ου, ό, Hyllus, son of Hercules.

ὕμεῖς, ὦν, ἔν, ἄς, you. Pl. of σύ.

Ὑμήν, ένος, ό, Hymen, the god of marriage.

ὕμεναῖος, ου, ό (sc. ὕμνος), hymeneal or marriage song.

ὕμνος, ου, ό, hymn, song.

ὕπαῖθριος and ὕπαῖθρος, ον, (ὕπθ, 14*

ὑπ-ακούω.

ἀλῆθρ), under the open sky, in the open air, without a roof, hypaethral.

ὑπ-ακούω, with Gen. and Dat., obey, comply with the wish of, gratify.

ὑπ-αντάω, ἦσω (ἀντί), meet (with Dat.).

ὑπ-άρχω, ξω, be, be at hand, be ready: τινί, aid a person.

ὑπασπιστής, οὔ, ὅ, lit. shield-bearer: Pl. Hypaspistae, a select body of foot-guards in the Macedonian army.

ὑπ-επειν, 2 Aor. Inf., to suggest, assure.

ὑπέχ-κειμαι, be hidden, deposited, placed for safety.

ὑπέξ-εμι, am departing from.

ὑπέρ, Prep. I. With Gen., 1) of place: over, above; (nautical), away from, to windward of, p. 86: 2) causal: for, on behalf of. II. with Acc., beyond. ὑπέρ ἀνθρώπων, superhuman: in composition, over and above, excessively.

ὑπερ-αγαπάω, ἦσω, esteem above all.

ὑπερ-βαίνω, pass beyond, mount over, transgress.

ὑπερ-βάλλω, Trans. throw over or beyond: Intr. pass. over, pass bounds, become excessive. Part. ὑπερβάλλον, excessive,

ὑπεργήρως, ων, well stricken in years, very old.

ὑπερεκ-πλήττω, greatly astonish, strike with admiration.

ὑπερ-ήδομαι, ἡσῶ, Aor. ἡσῶ, to be overjoyed, to be extremely pleased.

ὑπερήφανος, ον, proud, haughty.

ὑπερηφανῶς, arrogantly.

ὑπερβνήσχω, die for (in place of another).

ὑπεριδών, οὔσα, ὄν, overlooking, neglecting.

ὑπο-στρέφω.

Ἵπερμνήστρα, ας, ἡ, Hypermnestra, the Danaid who spared her husband Lynceus.

ὑπερμεγέθης, ες, very great, enormous.

ὑπερ-φρονέω, ἦσω, with Gen., despise.

ὑπ-έχω, undergo, sustain; δίκας, give satisfaction, be punished.

ὑπήκοος, ον, (ἀκούω), obedient, subject. Subst., a subject.

ὑπηρέτης, ου, ὅ, servant.

ὑπ-ισχνέομαι, ὑποσχέσθαι, 2 Aor.

ὑπεσχόμεν, promise, profess.

ὑπνος, ου, ὅ, sleep.

ὑπό, Prep. I. With Gen., by (of an agent, or instrument). II. With Dat., under. III. With Acc., 1) of place: under (of motion to): 2) of time: about, at.

ὑπο-βάλλω, put under, hide under.

ὑποβρύχιος, ον, under water. ὑ. ἐποίησεν, put her under water, a grim pleasantry for 'drowned her'.

ὑπο-δέχομαι, receive.

ὑπό-δημα, τος, τό (δέω, bind), sandal, shoe.

ὑπό-κειμαι, lie under, be laid (as foundations), p. 80.

ὑπο-κηρύττω, ξω, cry out (as a herald), proclaim.

ὑπόκρισις, εως, ἡ, 1) answer: 2) acting a part: 3) hypocrisy.

ὑπο-λαμβάνω, assume, suppose.

ὑπο-λείπω, leave behind.

ὑπο-μένω, ὦ (see μένω), Trans. and Intr. abide, endure, await, remain.

ὑπο-μιμνήσκω, remind.

ὑπο-νοέω, ἦσω, suppose, suspect.

ὑποπτεύω, σω, suspect. From ὑποπτος.

ὑποπτος, ον, (Verbal fr. rt. σπ, see), 1) suspected: 2) suspicious.

ὑπο-σιωπάω, ἦσω, keep silence.

ὑπο-στρέφω, ψω, Trans. and Intrans., turn about, defeat, turn

ὑποστροφή.

back, retreat, vanish, p. 67.

ὑποστροφή, ἥς, ἡ, return.

ὑπόσχεσις, εως, ἡ, promise: ὑπόσχεσιν λύω, keep a promise, lit. discharge the obligation.

ὑπο-τελέω, pay tribute.

ὑποτελής, ἑς, tributary.

ὑπο-τίθῃμι, place under, lay down, assume. Midd. suggest, propose, warn. Ἀθηναῖς ὑποθεμένης, by the counsel of Athena.

ἐλπίδα, hold out a hope.

ὑπο-τυγχάνω, interrupt, reply.

ὑποχείριος, α, ον, under the power of another, subject.

ὑποχθόνιος, ον (χθών), beneath the earth, infernal.

ὑποψία, ας, ἡ, suspicion.

Ἵρκανός, οὔ, ὁ, an Hyrcanian, i.e. of Hyrcania, a Persian province, near the Caspian.

Ἵστασπης, ου, ὁ, Hystaspes, a Persian nobleman, father of king Darius.

ὑστεραίος, α, ον, following; ἡ ὑστεραία (sc. ἡμέρα), the following day, the morrow.

ὑστερέω, ἥσω, with Gen., am too late in or for; hasten.

ὕστερος, α, ον, later, latter; ὕστερον, Adv. later, afterwards. τὰ ὕστερα, the end.

ὑφ' = ὑπό.

ὑφ-αίρῃω, and Midd., take away secretly, steal.

ὑφαίνω, ανῶ, weave.

ὑφαλος, ον, (ὑπό, ἄλς), under the sea.

ὑφάντης, ου, ὁ, weaver.

ὑφ-ίημι, with Gen., relax.

ὑφ-ίστημι, Trans. place under, undertake. Intr. and Midd. engage in, undertake.

ὑψηλός, ἡ, ὄν, lofty.

ὑψος, ους, τό, height.

Φ.

Φαέδων, οντος, ὁ (shining). Phaë-

φείδομαι.

thon, son of Helios, the Sun-god.

φαινώς, ἡ, ὄν, (φάος, light), shining.

φαιδρός, ἁ, ὄν, brilliant, bright, splendid, joyful.

φαίνω, φανῶ, πέφαγκα, 2 Perf. πέφηνα, 1 Aor. ἔφηνα, 2 Aor. Pass. ἐφάνην, show, discover; Midd., 2 Perf. Act., and 2 Aor. Pass. appear, shine.

φάλαγξ, γγος, ἡ, the phalanx, esp. the Macedonian column of infantry.

φανερός, ἁ, ὄν, clear, manifest, open: of a person, as predicate, well known; φ. γεγόμενος, being made known: αὐτῷ φανερός ἦν κ. τ. λ. was well known to him to have been; ἐν τῷ φανερῷ εἶναι, to live in public. φανερόν ποιεῖν, to shew, display, demonstrate.

φαντασία, ας, ἡ, vision.

φάος, φάους, τὸ, light: usu. contr. φῶς, q. v.

φαρμακίς, ἰδος, ἡ, enchantress.

φάρμακον, ου, τό, drug, medicine, remedy, poison.

φαρμάσσω, ξω, 1) heal by drugs: 2) poison.

Φαρνάκης, ου, ὁ, Pharnāces, a noble Persian.

Φαρσάλιος, ου, ὁ, Pharsalian, i.e. of the city of Pharsalus in Thessaly.

φασιανός, οὔ, ὁ, (lit. the bird of the Phasis), pheasant.

Φᾶσις, ἰδος and ιος, ὁ, the Phasis, a river of Colchis.

φάσκω, Pres. and Imp. only (Rt. φα in φημι), say, state, allege: οὐ φάσκω, deny, refuse.

φαυλίζω, ἴσω, disparage.

φαῦλος, η, ον, bad, vile, trifling, contemptible.

φείδομαι, σομαι, with Gen., spare.

Φεραί.	φιλόφρων.
Φεραί, ὦν, αἰ, Phæræ, a city of Thessaly.	φθορά, ἄς, ῥή, ruin, destruction.
Φεραίος, ου, ὅ, Phæræan, i. e. of Phæræ.	φιάλη, ης, ῥή, cup.
Φέρης, ητος, ὅ, Pheres, king of Pherae in Thessaly, and father of Admetus.	φιλαλέξανδρος, ου, attached to Alexander, the friend of Alexander.
φέρω (= Lat. <i>fero</i>), only in Pres. and Imperf., Fut. ὀσω, 1 Aor. ἤνεγκα, Perf. ἐνήνοχα, carry, drag, bring, bear, endure, wear; look towards, (like 'bear' of position), lead to, or by; εἰς μέσον, bring forward or forth (Lat. <i>in medio ponere</i>). βαρέως φέρειν, to take ill, to be distressed; φέρε, come! Pass. be borne aloft, rise, p. 64; Part. with ἐπὶ, invading, p. 75.	φιλάνθρωπος, ου, friendly to man, kind, merciful. N. Subst. mercy.
φεύγω, ξομαι, 2. Perf. πέφευγα, fly, be banished, with Acc. be banished from; τὴν δίκην, be accused, be placed on one's trial; ὁ φεύγων, the defendant.	φιλανθρώπως, ου, like a kind friend.
φηγός, οὔ, ῥή, (= <i>fagus</i>), beech.	φιλεργος, ου, diligent, active.
φήμη, ης, ῥή, (= <i>fama</i> , rt. φα in φημι), saying, report.	φιλέω, ῥήσω (φίλος), love, kiss, coax, p. 40: φιλεῖ, is usual.
φημί, φήσω, 2 Aor. ἔφην, say.	φιλία, ας, ῥή, friendship.
φῶάνω, φῶήσομαι and φῶάσω, ἔφῶαχα, 1 Aor. ἔφῶασα, 2 Aor. ἔφῶτην, be before; anticipate; with Acc. of person, get before, get the start of: with Part., before (the Part. being translated as a Verb). Part. former; with Acc. of Pers., his former; ῥή φῶ. ἀνδραγαθία, his former virtue.	φιλικός, ῥή, ἐν, (Adv. ὧς), friendly.
φῶάσαντες, hastily, p. 74. οὐκ ἔφῶτησαν συγκλείσαντες, they had not time to shut, p. 91.	φίλιος, α, ου, friendly.
φῶέγγομαι, ξομαι, speak, utter a voice; said of animals, e.g. neigh, bray.	Φίλιππος, ου, ὅ, 1) Philip II., the Great, king of Macedonia (B.C. 359—336), father of Alexander the Great. 2) Son of Antigonus.
Φθία, ας, ῥή, Phthia, a city and district of Thessaly.	φιλοβασιλεύς, ἔως, attached to the king, the friend of the king.
φθονέω, ῥήσω, be jealous of, grudge, envy (with Dat.). Pass. to be odious.	φιλόζωος, ου, fond of life.
φθόνος, ου, ὅ, envy, grudge.	φιλόζηρος, ου, ὅ, fond of hunting.
	φιλόξενος, ου, hospitable.
	Φιλόξενος, ου, ὅ, Philoxenus, a Greek poet of Cythera, flourished at the court of Dionysius the Elder, lived B.C. 435—380.
	φίλος, η, ου, dear. Subst. friend.
	φιλοσοφείω, ῥήσω, study philosophy; lead the life of a philosopher.
	φιλοσοφία, ας, ῥή, philosophy, lit. love of wisdom.
	φιλόσοφος, ου, ὅ, philosopher. Adj. wise, philosophic.
	φιλότεχνος, ου, art-loving, belonging to the arts.
	φιλοτιμέομαι, be ambitious of, desire eagerly, take pride in; show liberality in.
	φιλοτιμία, ας, ῥή, ambition, pride, liberality.
	φιλότιμος, ου, (φίλος, τιμή), ambitious.
	φιλοφρόνως, Adv., in a friendly way, affably.
	φιλόφρων, ου, kind, well-disposed, affable.

Φινεύς.

Φινεύς, ἑως, ὁ, Phineus, of Salmydessus, a prophet consulted by the Argonauts.

φοβερός, ἄ, ὄν, formidable.

φοβέω, ἤσω, frighten. Midd. fear.

φόβος, οὐ, ὁ, fear, terror. Prop. Name, Terror, the Terrors, deities.

Φοῖβος, οὐ, ὁ, Phoebus, an epithet of Apollo.

φοιτάω, ἤσω, roam; spread abroad (said of a rumour).

φονεύς, ἑως, ὁ, murtherer.

φονεύω, σω (φόνος), murther, kill, slay.

φόνος, οὐ, ὁ, murther, slaughter.

φορέω (φέρω), ἤσω, wear, have (a skin, p. 41).

φόρος, οὐ, ὁ, revenue, tax, tribute.

φορτικός, ἤ, ὄν, burthensome, heavy (said of feasts, p. 35).

φορτίον, οὐ, τό, burthen.

φραγμός, οὐ, ὁ, hedge, fence.

φράζω, ἄσω, say, tell, show, declare.

Φρασίος, οὐ, ὁ, Phrasius, a Cyprian prophet.

φράσσω, ξω, enclose, fence in.

φρέαρ, ατος, τό, well.

φρήν, φρενός, ἤ, mind. Pl. sense.

Φριξός, οὐ, ὁ, Phrixus, son of Athamas and Nephele, fled with his sister Helle on the golden-fleeced ram.

φρονέω (φρήν), ἤσω, think: lit. to be of a (certain) mind or disposition, e. g. μέγα φρονεῖν, to be high-minded, with ἐπί, to pride oneself upon. Λακωνικά φρονεῖν, to have the spirit of a Lacedæmonian.

φρόνημα, ατος, τό, thought, mind, spirit, high spirit, resolution, p. 3; temper.

φρόνησις, εως, ἤ, intelligence, prudence.

φρόνιμος, οὐ (φρήν), intelligent, prudent.

φωνή.

φροντίζω, care: with Gen., care for, be concerned about.

φροντίς, ἰδος, ἤ, thought, care, concern.

φρουρά, ἄς, ἤ, guard, garrison, body-guard.

φρουρέω, ἤσω, guard, watch over.

φρουρός, οὐ, ὁ, guard.

φρυάττομαι, ἄξομαι (lit. snort, neigh), be elated, arrogant.

φρυγανιστήρ, ἡρος, ὁ (φρύγανον, a dry stick, fire wood), a collector of fire-wood, a wood-cutter.

φρυγανισμός, οὐ, ὁ, wood-cutting. Φρύξ, υγός, a Phrygian, i. e. of Phrygia in Asia Minor.

φυγᾶς, ἄδος, ὁ, fugitive, exile.

φυγή, ἡς, ἤ, flight, banishment.

φυλακή, ἡς, ῥ (φυλάσσω), watch, guard.

φύλαξ, κος, ὁ, keeper, guardian.

φυλάσσω, watch, guard, keep, observe (a law, p. 33), preserve. Midd. beware of, guard against.

Φύξις, οὐ, (the god) of flight or escape, p. 68.

φυσάω, ἤσω, breathe out, blow out.

φυσικός, ὄν, natural.

φύσις, εως, ἤ, nature, natural disposition, character; a creature, p. 73.

φυτεία, ας, ἤ, planting.

φυτεύω, σω, plant.

φυτόν, οὐ, τό, plant.

φύω, σω, πέφυκα, 2 Aor. ἔφυν, Trans. bring forth, make: Intr. grow. Perf. to be by nature, to be wont.

Φωκεύς, ἑως, ὁ, a Phocian, i. e. of Phocis.

Φωκίς, ἰδος, ἤ, Phocis, a district of N. Greece, next Boeotia.

Φωκίων, υνος, ὁ, Phocion, a celebrated Athenian general and statesman, lived about B.C. 402 — 317.

φωνή, ἡς, ἤ, voice, language.

φωνήεις.

φωνήεις, εσσα, εν, speaking.
 φωράω, ἄσω (φῶρ = *fur*, thief),
 search for, catch, a thief. Pass.
 be caught or detected in a theft.
 φῶς, φωτός (contr. fr. φᾶος, φᾶους),
 light: not to be confounded with
 the poetic φῶς, φωτός, a man.

X.

Χαιρώνεια, ας, ἡ, Chaeronea, a city
 in Boeotia, where Philip defeated
 the Thebans and Athenians,
 B.C. 338.

χαίρω, χαρήσσομαι, with Dat. or
 Particip., rejoice; be in good
 health: χαίρειν = Lat. *vale*,
 hail! a greeting, in the begin-
 ning of a letter, p. 5.

χαίτη, ης, ἡ, hair.

χαλεπός, ἡ, ὄν, hard, repulsive,
 distant, violent (ὀργή), p. 81.
 χαλεπῶς, hardly; ἔχειν, to be
 enraged, indignant.

χαλκεῖον, ου, τὸ, forge.

χάλκεος, α, ον, Adj., copper, bronze,
 brazen, of brass.

Χαλκίοικος, ον, Chalcioecus, i. e.
 of the Brazen House, an epi-
 thet of Athena at Sparta.

χαλκίπους, οδος, with brazen feet,
 or hoofs (p. 65).

χαλκός, οὔ, ὁ, copper, bronze,
 brass.

χαλκότυπος, ου, ὁ, coppersmith,
 worker in brass or bronze.

χάραξ, κος, ὁ, wall, rampart (of
 a camp).

Χάρης, ἦτος, ὁ, Chares, a profligate
 Athenian general, about B.C.
 360.

χαρῖεις, εσσα, εν, agreeable.

χαρίζομαι, oblige, do a favour to,
 do one a pleasure.

Χαρικλώ, οὔς, ἡ, Chariclo, a
 nymph, mother of Tiresias.

χάρις, ιτος, ἡ, (rt. χαρ, sig. plea-
 sure), favour, thanks, benefit.

χίλιοι.

Pl. bounties. χάριν ἔχειν, to
 be thankful: with Dat., to thank.
 χάριν, after Gen., for the sake
 of, for the purpose of, like *gratia*
 and *causa*.

Χάριτες, αἱ, the Graces, 3 goddess-
 es, daughters of Jove.

χάσμα, ατος, τὸ (χαίω, gape),
 void, chasm, gulf, esp. the ra-
 vine at Delphi, whence issued
 the vapour that was supposed
 to inspire the Pythian priestess.

χεῖλος, ους, τό, lip.

χεῖμαζω, ἄσω, expose to cold or
 storm. Pass. be storm-tossed.

χειμών, ὠνος, ὁ, winter, storm.

χεῖρ, χειρός and χερός, ἡ, hand.
 μετὰ χειρας, in hand, p. 87.

χειρόομαι, ὥσομαι (χειρών, lit.
 make inferior to oneself), sub-
 due, win over.

χειροτονέω, ἥσω (χεῖρ, τεῖνω, lit.
 referring to a shew of hands),
 elect, choose.

χειρουργία, ας, ἡ (χεῖρ, ἔργον),
 surgery, lit. (healing wrought
 by the hand, not by drugs).

χειρουργικός, ἡ, ὄν, skilled in sur-
 gery.

χείρων, ον, worse.

Χείρων, ὠνος, ὁ, Chiron, a cele-
 brated Centaur, tutor of Hercu-
 les and many other heroes.

χελιδών, ὄνος, ἡ, swallow.

χελώνη, ης, ἡ, tortoise, tortoise-
 shell.

χέω, (rt. χεF), χεύσομαι. 1 Aor.
 Att. ἔχεα, Perf. κέχυκα, κέχϋ-
 μαι, pour, pour forth.

χῆν, χηνός, ὁ, goose.

χῆρος, α, ον, bereaved, bereft of.
 γυνή χῆρα, a widow.

χθές, Adv., yesterday.

χιλιάρχος, ου, ὁ, chiliarch, a mili-
 tary officer (lit. commander of
 1000 soldiers); any officer (e. g.
 p. 32).

χίλιοι, αι, α, a thousand, 1000.

χιτών.

χιτών, ὠνος, ὁ, tunic, an undergarment.

χιών, ὀνος, ἡ, snow.

χλαίνα, ἡς, ἡ, (lit. blanket), gown, robe, the Greek over dress.

χλαμύδιον, ου, τό, (dim. of foll.), a small robe or scarf.

χλαμύς, ὕδος, ἡ, *chlamys*, a robe or scarf, chiefly worn by soldiers.

χοῖνιξ, ικος, ἡ, *choenix*, a dry measure = just a quart.

χολή, ἡς, ἡ, the gall, bile.

χόλος, ου, ὁ, anger.

χολόω, ὠσω, make angry, enrage.

Midd. and Pass. be angry.

χορδή, ἡς, ἡ (= *chorda*), 1) gut, catgut: 2) the string of a lyre.

χορεύω, εὔσω, dance.

χορός, ου, ὁ, dance, chorus.

χράω, give an oracle. Midd. with Dat., consult an oracle, p. 43: use, shew; (with person), use, treat; adopt (a resolution, p. 77). τὸ χρῆσθαι, the response of an oracle.

χρεία, ας, ἡ, necessity, a necessary (e.g. of life). ἐν χρεὶα εἶναι τινος, to have need of.

χρεμετίζω, ἴσω, neigh.

χρέος, ους, τό, necessity, debt: Pl. debts.

χρεών, τό, destiny: χρ. ἐστὶ, it is fated: Neut. Part. Pres. of

χρή, Impers., it is necessary. See χράω.

χρήζω, σω, want, wish, need.

χρήμα, ατος, τό, thing, affair, used pleonastically with Gen. for something great or strong, e.g. σὺδς χρήμα, a great boar. Pl. wealth, money, treasures.

χρήσιμος, 2 and 3, useful.

χρησμός, ου, ὁ, (χράω), oracle; a saying (passing about as of divine authority).

χρησμοδέω, ἴσω (χρησμός, ᾶδω), give oracles.

Ψωφίς.

χρηστός, ἡ, ὄν, useful, excellent, good.

χρίω, ἴσω, anoint, smear.

χρονίζω, ἴσω (χρόνος), delay, tarry, be late.

χρόνος, ου, ὁ, time.

χρῦσεος, α, ὄν, golden, gold.

χρυσίον, ου, τό, gold, i.e. gold money.

χρυσόκερως, ὡν, Gen., ω (κέρας), with horns of gold.

χρυσόμαλλος, ὄν (μαλλός), with golden wool.

χρῶμα, ατος, τό, colour.

χῶλός, ἡ, ὄν, lame.

χώρα, ας, ἡ, country, place, region, realm (p. 52).

χωρέω, ἴσω, go.

χωρίον, ου, τό, place, piece of ground, a fortified place. τὰ χῶρια, the country.

χωρίς, with Gen., without, apart from.

χώρος, ου, ὁ, place, region.

Ψ.

Ψάλλω, ψαλῶ, ἔψαλκα, play the harp.

ψάύω, σω, with Gen., touch.

ψέγω, ξω, Perf. ἔψογα, blame, disparage; lit. lessen.

ψευδής, ὁ, ἡ, false: Subst. a liar.

ψευδῶς, Adv. falsely.

Ψευδόςμερδης, ιος, ὁ, the false Smerdis.

ψεύδω, σω, deceive. Midd. lie, speak falsely. Pass. with Gen., be mistaken in.

ψεύστης, ου, ὁ, liar.

ψιλός, ἡ, ὄν, bare, uncovered, light-armed.

ψόγος, ου, ὁ, blame.

ψυχή, ἡς, ἡ, soul; life (i.e. the animal life).

ψυχρός, ους, τό, cold, coolness.

ψυχρός, ά, ὄν, cold.

Ψωφίς, ἴδος, ἡ, Psophis, a city of Arcadia.

ὦ	ὠφέλιμος.
Ω.	Time; season: hour; ὦρα, it is time; 2) hour; 3) youth, beauty.
ὦ, Interj., o! with Gen. oh what, &c.!	ὦραι, ὦν, αἱ, the Horæ, goddesses of the four seasons.
ὦδε, Adv., so, thus, in the following way.	ὠραῖος, α, ον, in season: with ἀποθανεῖν, to die in the fulness of years.
ὠδῆ, ῆς, ῆ, (contr. fr. ἀουδῆ), song; crowing (of the cock).	ὥς, I. Adv., as, just as, as if; on the ground that: with Fut. Part., as one (those) who will; with the purpose of, to: as much as possible. II. Conj. that (ὥς οὐκ εἶη, that he was not), so that, in order that, with Part. as — ing, of — ing. III. Prep. with Acc. in Attic. = πρὸς, to.
ὠΐέω, ῆσω, and ὠσω, 1 Aor. Att. ἔωσα, push, drive.	ὥς = οὕτως, thus.
ὠκύς, εἶα, ύ, swift, quick.	ὥςπερ, Adv., just as.
ὠμος, ου, ό, shoulder.	ὥςτε, Conj. with Ind. or Inf., 1) as that, that; 2) so that.
ὠμότης, ητος, ῆ, savage nature, fierceness, cruelty.	ὠτα, ears, Plur. of οὖς.
ὠνητο, 3 Sing. 2. Aor. Midd. of ὀνίνημι, gained profit or advantage.	ὠφέλεια, ας, ῆ, help, benefit.
ὦν, οὔσα, ὄν, Pres. Part. of εἶμι, being: τὰ ὄντα, the reality.	ὠφελέω, with Acc., help, benefit.
ὠνιος, α, ον, (= Lat. <i>venalis</i>), for sale, to be bought for (with Gen.).	ὠφέλιμος, ον, useful, profitable, advantageous.
ὠόν, οῦ, τό, egg.	
ὦρα, ας, ῆ, (= Lat. <i>hora</i>), 1.	

THE END.

